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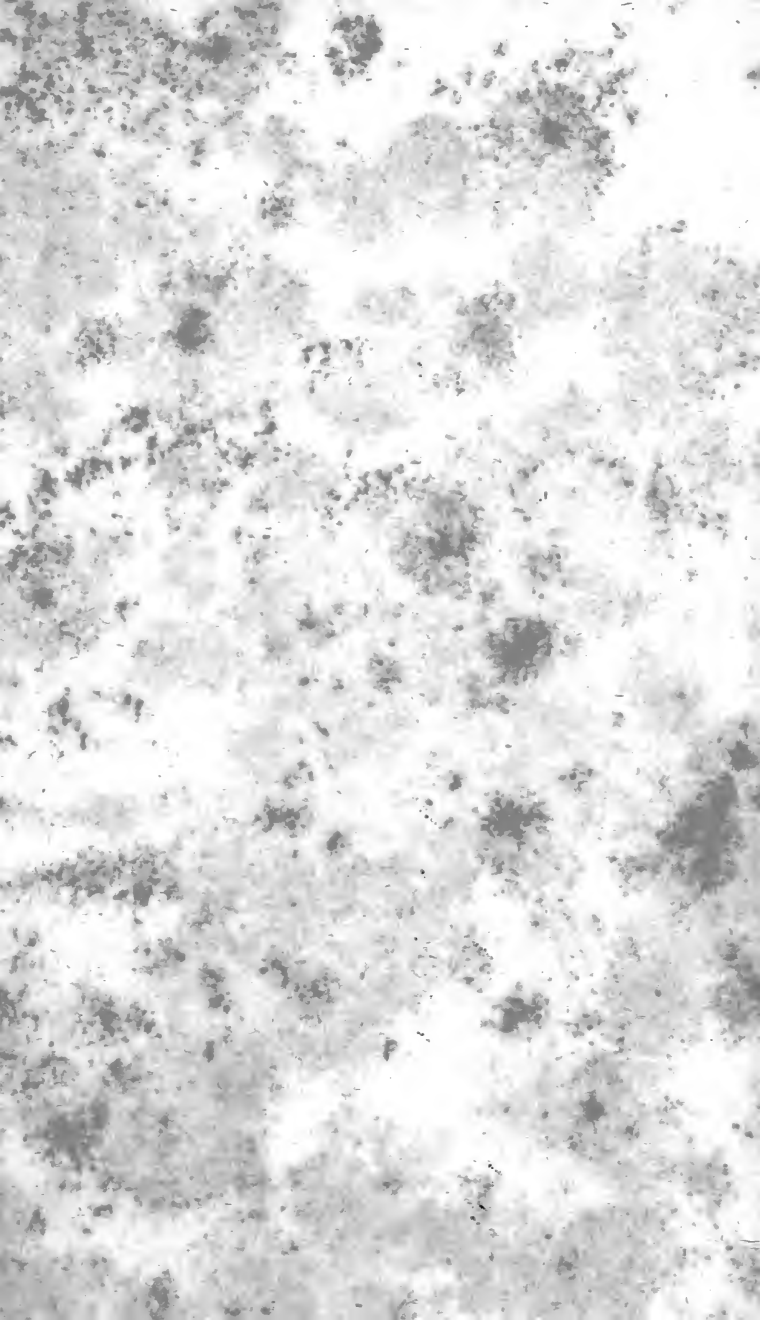
Lectures on universalism

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LECTURES

ON

UNIVERSALISM.

BY

REV. JOEL PARKER, D. D.,

PRESIDENT OF THE UNION THEOLOGICAL SEMINARY, NEW YORK.

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P R E F A C E .

THE most successful method of overcoming error, is by the exhibition of truth. The student, that would be thoroughly furnished, and prepared to contend with all the Protean forms of false doctrine, must, it is true follow it *per ambages*, and understand all its hateful shapes. But, to attain the most important ends of popular instruction, the symmetrical form and luminous aspect of truth must be mainly exhibited. Error may be presented. But she should be seen only as a sly and ugly hag, peeping out from her lurking places, while Truth, the "daughter of the skies," should step boldly forth, and walk up and down before the eyes of the reader, displaying her golden robes, her lovely countenance, and all her winning attractions.

The following pages were, in great part, written about thirteen years since. They were first delivered

to the Third Presbyterian Church in Rochester. Until their publication had been earnestly solicited by numerous friends, no such disposal of them had been anticipated. An edition of one thousand copies was very quickly exhausted, and a second edition of fifteen hundred was published in this city. The work has been out of print for several years. On revising it, the reflection very naturally arose, that the author is, even at a maturer age, responsible for leaving it in its then present condition, or for improving it. The preferred alternative was that of being responsible for the work, in a more complete form. In the revision, several of the Lectures have scarcely been changed at all, except by some slight improvements in the phraseology. The fifth Lecture has been recast, and a new shape has been given to the discussion, in order to meet, if possible, a feeling which extensively prevails in regard to the *apparent* inconsistency of eternal punishment with the Divine justice. The sixth is entirely new, and is intended to accomplish the same end respecting the apparent inconsistency of eternal punishment with the Divine goodness.

If it be thought an objection to the book, as a system of Lectures on Universalism, that it has not entered

fully into the later view of Universalists, the reply is, our title may be ill advised, but the design with which the Lectures were written, has nevertheless been accomplished. It is believed, that men first become Universalists by means of the arguments and objections specified in this volume, and our object has been rather to deal with those minds, which, as yet, only exhibit the premonitory symptoms. There is less encouragement to attempt anything, after the fatal collapse has palpably ensued.

A friend of Dr. Edwards, once said to him, when speaking of his work against Chauncy, "you have not only answered Dr. Chauncy, but all the Universalists that ever did write, or ever shall write." And thus it will be found. The work of Dr. Edwards is the great Thesaurus of instruction on the subject of future punishment. We gladly acknowledge our indebtedness to it for whatever is of most value in our second Lecture. We are also indebted to the general scope of that remarkable book, for the suggestion that the true method of encountering Universalism with the greatest success, is by building up a systematic and firm structure of truth, which shall stand as a barrier against Universalism in any and every form. There are forms of

error mixed in with the writings of those who call themselves Universalists, which are properly considered in treatises on Deism, and the grosser shapes of bald infidelity. Such views have been purposely left out of this course of Lectures for two reasons. They have been treated abundantly by writers on infidelity, and properly belong to that branch of Christian polemics. Then, again, since 'evil communications corrupt good manners,' it becomes a question whether the popular mind, is not more injured by the bare statement of views so shocking, than it is benefited by the most triumphant refutation of them. The best reason that I am able to give for offering this enlarged edition to the Christian public, is found in the frequent testimony of individuals, that they were saved from the maelstrom of Universalism by the perusal of a former edition.

That similar effects may be multiplied, and that those disciples of Christ who may favor it with a perusal, may, by its means, find their faith confirmed in the great and solemn truths connected with a deliverance of the soul from eternal punishment, is the prayer of

THE AUTHOR.

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LECTURES ON UNIVERSALISM.

LECTURE I.

DIRECT ARGUMENTS FROM THE SCRIPTURES.

“Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in and shall not be able. When once the master of the house is risen up and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: Then shall ye begin to say, we have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say I tell you I know you not whence ye are; depart from me all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. And behold there are last which shall be first, and there are first which shall be last.”—Luke xiii. 24—30.

THE instructions of our Savior were all of a weighty and important character. When he touched upon the most common topics, it was not with any common design.

The glory of God, and the ultimate happiness of men, plainly engrossed all his affections, and controlled his whole conduct. The purity and extent of the law, the richness of Divine mercy, the glory of Divine justice, and the eternal rewards of a future state, were topics which mingled themselves with his common discourse. In the text just cited he urges men to make a vigorous effort to enter upon that course of life which conducts the soul to heaven.

The word "strive," here used, is derived from a term signifying a contest. Its force, therefore, is much like this—make a determined and mighty effort to enter upon the way to heaven; an effort such as men do when they meet at some disputed pass, and when with the shock of arms, and in the struggle of a charge, they contend for honor and victory and life. The motive by which he enforces his exhortation is drawn from the fact that many will fail to obtain the blessing towards which he had directed their attention. "Strive to enter in at the strait gate; for many I say unto you will seek to enter in, and shall not be able when once the master of the house is risen up and hath shut to the door."

With this brief explication of the text, I propose, as the object of this course of Lectures, to establish the truth of the following proposition:—

SOME PORTION OF THE HUMAN RACE WILL ACTUALLY SUFFER
ETERNAL PUNISHMENT.

Before entering upon our argument, however, permit me to bespeak your attention to the importance of the subject, and to the propriety of an ample and thorough investigation. The doctrine of punishment suited to the demerit of crime, lies at the foundation of all government by law. The moral rectitude of such government depends upon the proper apportionment of penalties, and an impartial administration. But its *power* is suspended mainly upon the degree of certainty with which the penalty is seen to follow the infraction of the law. The principal reason why human laws are so ineffectual, is not found in any essential injustice in their requisitions, nor in the want of appropriate penalties. They are feeble in their operation just because they are not administered by a power that renders the penalty unavoidably sure. Thus you will find, under every administration, in proportion as the hope of impunity is allowed to become strong, in the same proportion is the power of the law diminished.

A man would scarcely wrong his neighbor out of a shilling, if he were sure that instead of gaining anything by it, he should lose precisely the same amount himself. Nor would he pluck out the eye of his fellow,

if he knew with absolute certainty, and had a present full conviction of the fact, that he should lose his own as a consequence. A man could not be induced by any motive deliberately to murder one of his fellow-beings, if he believed at the time that his own life would certainly be sacrificed in the process of a righteous retribution. Would Haman have erected a gallows for Mordecai, with a perfect knowledge that he should be hanged upon it himself? Certainly not. It is equally plain, however, for the principle involved is the same, that no man would violate any law with the full conviction that he should be punished with the precise measure of an equal retribution.

It is the perfection of God's legal government that its sanctions are both *adequate* and *certain*. The revealed penalty corresponds most exactly with the sins for which they are inflicted. 'With what measure ye mete it shall be measured to you again.' Whoever denies Christ, him will Christ deny. 'He that showed no mercy shall have judgment without mercy.' He that forgives not, shall find no forgiveness with his God. How mighty must be the influence of such a law if perfect certainty characterizes its administration? Yet, I think, I shall be able to show that there is nothing in the government of God to encourage the least hope of impunity; nothing to mitigate in the smallest degree the doom of transgressors. The penalty of the Divine

law is weighty as God's eternal curse, and sure as his ability to inflict it.

Nothing is wanting, then, to render this government effectual, but a full conviction of the unavoidable-ness of the punishment denounced against transgressors. On this account I regard it as a matter of the utmost consequence that the subject of future punishment should receive an ample discussion. This is deemed the more important, because there is a class of inquiring minds which hold to the doctrine of the final salvation of all men. Many of these, however erroneous their speculations, have reflected much upon the subject. They will never be convinced by the brief stereotyped reasonings of those who meet them with passages from the Scriptures which they have heard explained an hundred times to their own satisfaction. I am aware that it is common to represent this class of persons as beyond the reach of the gospel. With this sentiment, however, I cannot agree. If they be treated with kindness, and fairly reasoned with, we may expect that they will be induced to review the subject, and to decide the question with candour and impartiality. I frankly confess, therefore, that one object which I have in view is to convince Universalists that they are in a dangerous error. Yet this course is not entered upon solely nor chiefly for the sake of that class of people. There are multitudes that feel powerfully inclined to reject a doctrine of such overwhelming import as that of eternal

punishment ; and many more still that admit the doctrine, but who nevertheless do not possess a strong practical conviction of its verity. The effect of the doctrine of future punishment depends, as we have seen, upon the certainty with which it is seen to be coming upon every unreconciled sinner. Our object, therefore, is not merely to establish your minds in the speculative notion, that some men will be eternally miserable ; but we would present such an array of evidence as shall not only set the mind at rest, but also create a deep and abiding conviction of the truth of the doctrine. Such a conviction, you perceive, must at once clothe the Divine law with omnipotence, and impress upon the heart the necessity of fleeing to the precious atonement of Christ, for pardon and salvation.

With these views I feel myself more than justified in entering upon a somewhat extensive discussion.

I. OUR FIRST ARGUMENT IS FOUNDED UPON THE PROMISES OF THE GOSPEL.

These promises are peculiar in two respects : they refer to a peculiar kind of blessings, and to a peculiar character.

The blessings promised in the Gospel comprise a complete deliverance from sin and its consequences, and the bestowment of eternal happiness.

Let us settle this point clearly before we proceed to another step. For this purpose I will cite from the Scriptures a class of texts that bring to view the nature of the things included in the evangelic promises. John says to his Christian brethren, when speaking of Christ, ‘we shall be like him, for we shall see him as he is.’ Our Savior says, with respect to those who overcome temptation, ‘they shall walk with me in white, for they are worthy.’ The redeemed are represented as before the throne of God, and serving him day and night,—that is continually,—in his temple. In anticipation of this entire freedom from sin, John uttered the following remarkable ascription of praise to the Savior—‘Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God, and his father, to him be glory and dominion forever and ever.’ To show the absolute purity of heaven, it is also said in the apocalypse, ‘there shall, in no wise enter into the heavenly Jerusalem, anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb’s book of life.’ These quotations are sufficient to bring before your minds the fact that one of the grand objects of the Divine promises is a deliverance from all sin.

The other *peculiar* blessing included under the promises of the Gospel is eternal happiness. Observe, here, that we do not deny that other and rich blessings are

promised, but I maintain that eternal happiness is a peculiar blessing, and that it is set forth with great prominence in the sacred Scriptures. Christ has brought life and immortality to light, so that not only present peace is given to the believer, but it can also be said 'blessed are the dead which die in the Lord.' 'Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.' Thus christians are called heirs of God and joint heirs with Christ. These expressions indicate that the inheritance of Christians shall be as enduring as that of their Savior.

They are heirs of salvation, 'heirs according to the hope of eternal life.' Daniel says, 'they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever.' Our Savior also employs a similar figure of speech, 'the righteous shall shine forth as the sun in the kingdom of their father.' One came and said to Jesus, 'good master, what shall I do that I may inherit eternal life?' 'Jesus said unto him, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven.' Again, 'he that reapeth receiveth wages, and gathereth fruit unto life eternal. To them who by patient continuance in well-doing seek for glory, honor and immortality, [God will give] *eternal life.*' 'Being made free from sin, and become the servants of God, ye have your fruit unto holiness,

and the end *everlasting life*.' 'Whosoever drinketh of the water that I shall give him, shall never thirst.' 'Jesus said unto them, I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst, but the water that I shall give him shall be in him a well of water, springing up into everlasting life.' 'He that believeth shall be saved.' 'The righteous shall go into life eternal.' These citations from the Scriptures, with a great variety of other passages of the same general import, do not admit the shadow of a doubt, that perfect holiness and eternal happiness are the prominent blessings promised in the Gospel.

These promises, however, as before intimated, are made to a peculiar character. They are not made to men generally and promiscuously, as are the offers of mercy; but in every instance in which the peculiar blessings, perfect holiness and eternal happiness are promised, the application is clearly and distinctly restricted to a certain class of men,—to a class of men, whose character is accurately defined in the Scriptures. It is he that overcometh that shall walk with the Savior in white. The dead who are blessed are those who die in the Lord. It is to godliness that the promise is made, not only of this life but also of that which is to come. Those are called children of God, in distinction from the children of this world, that shall be heirs of God, and joint heirs with

Jesus Christ. It is *the wise* that shall glow as the firmament, and those who have turned many to righteousness that shall shine as the stars forever and ever. It is to them who seek for glory, honor, and immortality, that God will give eternal life. They are those who become the servants of God, that have their fruit unto holiness and the end everlasting life. It is he that believeth that shall be saved; and the righteous that shall go into life eternal. Are not, then, these two peculiarities of the Gospel promises fully sustained by the Scriptures?

1st. That perfect holiness and eternal happiness are the chief blessings promised; and 2dly. That these are, in their peculiar application, restricted wholly to a particular class of men, to whom are applied the appellations, 'righteous,' 'believers in Christ,' 'children of God,' and other terms of similar import? If so, we think the inference unavoidable, that some men will be lost. The very fact that eternal salvation is promised to a class of men particularly described, plainly shows an intention to exclude others.

For an illustration of this point let me direct your attention to the proposals made for receiving pupils into our higher schools of learning. An acquaintance with certain branches of science is required, and particular testimonials with regard to moral character are demanded. Now does any man doubt that it is one intention

of these notices to exclude those who have not made such attainments, and who do not possess such a character? And can it be doubted that those who publish these proposals take for granted that there is a portion of the community which is not and will not be fitted to become members of such institutions? Do not the proffers of such blessings, to such characters exclusively, plainly imply that all will not receive them? A regulation is adopted in an extensive hospital to admit any well-dressed stranger to view the accommodations which public charity has provided for the unfortunate. Can any one doubt that it is the intention of such a regulation to admit one certain class of the community and to exclude another? Would there be any force or pertinency in the language if the whole community were well-dressed, and if all were expected to be admitted?

But let us apply this illustration particularly to the case in hand. When it is said, that to them who by patient continuance in well-doing, seek for glory, honor, and immortality, God will give eternal life, who can help seeing that it is undeniably implied, that some will not seek glory, and honor, and immortality, and so eternal life will not be given to all. The peculiar blessing eternal life is proffered to a *defined* character in all the promises of the Gospel. From the very fact that the character is defined, it is implied that there are other characters which do not fall within the terms of that

definition, and which, consequently, will not receive that peculiar blessing. If I were to look around upon this assembly and give an invitation like this, 'All the white people in this house are invited to attend divine service here to-morrow evening,' you would look around to see if there were any colored people present; if there were none you would think it strange, and regard my language as destitute of all force and appropriateness. But if it were perfectly evident that I knew there were no colored people present you would think me deranged.

But when it is said, Blessed are the dead *which die in the Lord*, if all die in the Lord, and all are blessed after death, this language has no force, and the writer appears as much deranged as I should appear in giving out such a notice. When it is said, *the righteous* shall go into life eternal, the language is plainly destitute of all meaning, if all shall be righteous, and all shall go into life eternal.

From the peculiar character of the objects promised in the Gospel, as comprising perfect holiness and eternal happiness, and from the fact that these blessings are promised to a defined character, it is evident that some will fail to receive eternal happiness. 'Many will seek to enter in, and shall not be able when once the master of the house is risen up and hath shut to the door.'

But if the souls of any are shut out of heaven, and deprived of eternal happiness, they must, of necessity,

remain in a condition of unspeakable misery. What overwhelming reflections must possess the sinking spirit, in its eternal abandonment of God, and exile from heaven ! The remembrances of mercies abused, entreaties slighted, and warnings despised, haunt it like the shades of murdered benefactors. If it would escape from these, the most direful bodings of the future meet it in every pass. If it would turn its contemplations back upon itself, there it meets the foul stain of its misdeeds, and conscience rises with the fury and stedfast hate of a blood-avenger to commence anew the work of retribution.

II. OUR SECOND ARGUMENT IS FOUNDED ON THOSE TEXTS OF SCRIPTURE WHICH PLACE IN CONTRAST THE FUTURE DESTINY OF THE RIGHTEOUS AND THE WICKED.

In the prophecy of Daniel we have this remarkable declaration with respect to the resurrection and subsequent state of the friends and enemies of God. ‘ Many of them that sleep in the dust of the earth, shall awake, some to everlasting life, and some to shame and everlasting contempt.’ Among the last words of our Savior, before he ascended to heaven, he said, ‘ He that believeth and is baptized shall be saved, but he that believeth not shall be damned.’ In Romans, the Apostle declares, that ‘ the wages of sin is death, *but* the gift of God is eternal life, through Jesus Christ our

Lord.' We cite these texts only as a sample of a large number of passages of similar import.

We have attempted to show in our former argument, that perfect holiness and eternal happiness are promised to the righteous ; but here others are spoken of whose future character and future condition are represented in perfect contrast with the former. We can scarcely select from the Scriptures a more delightful representation of the eternal happiness of heaven, than that brief declaration of the prophet Daniel ; ' Many of them that sleep in the dust of the earth shall awake ; some to life everlasting.' But others are represented in perfect contrast,—' And some to shame and everlasting contempt.' When our Savior declares, he that believeth and is baptized shall be saved, we discover the richness of his grace ; but when the expression turns, and he says, *but* he that believeth not shall be damned, how can we help discovering that he intends to represent in perfect contrast the future condition of the righteous and the wicked. In the twenty-fifth chapter of Matthew's Gospel Christ declares that he will say ' these shall go away into everlasting punishment, but the righteous into life eternal.' Observe, here, that our argument does not rest upon the meaning of the threatening merely, when taken by itself, but upon the meaning as elicited by the contrast. The first part of each one of these passages represents undeniably the eternal happiness of one class of men ; the last part plainly contrasts the misery of

the other class with eternal happiness. There could be no object in such a contrast if the two states were not coeval and eternal.

These representations are not merely convincing; they are overwhelming. By them the light of heaven renders visible the darkness of hell. And O, how do those eternal states, by being laid along beside each other, in the Scriptures, exert a reciprocal influence in showing forth the glory and blessedness of the one, and the gloom and wretchedness of the other! The pure and exalted companionship of saints and angels appears more attractive by being contrasted with that moral state where there are 'dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.' The debased condition also of the inhabitants of the world of wo, appears the more low and wretched, by being set over against the pure society that surrounds the throne of the Eternal. Songs of redemption rise in higher notes, and mingle with a heavenlier harmony, when contrasted with the ceaseless wail and blasphemies of the damned. While, on the other hand, that same wail of wo appears the more dreadful from the contrast which it forms with the undying praises of heaven. The light of the New Jerusalem seems to render more lurid and terrific the flames of the bottomless pit; while the same dark fires and columns of smoke render sweeter and softer the light of the glory of God which fills and overflows the heavenly

city. And who cannot see that these contrasts are fully sustained by the passages cited under this head? If he that believeth shall be saved, and the righteous shall go into life eternal, it is not less certain that those who possess the opposite character shall be the subjects of a precisely opposite destiny. 'He that believeth not shall be damned,' and 'the wicked shall go away into everlasting punishment.'

III. A THIRD ARGUMENT WE FOUND UPON THAT CLASS OF CITATIONS FROM THE SCRIPTURES WHICH REPRESENTS MEN AS IN DANGER OF ETERNAL PUNISHMENT.

On this argument I quote but three passages. The first may be found in Mark iii. 29,—'But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in *danger* of eternal damnation.' But how can a man be saved if he hath never forgiveness? And how is it possible that any one should be in danger of eternal damnation, if there be no such thing. Can men be in danger of a kind of evil that never did and never will exist? In Hebrews the Apostle exhorts us to 'follow peace with all men and holiness, without which no man shall see the Lord, looking diligently lest any man fail of the grace of God.' It seems, then, that it is possible that some men should fail of the grace of God. If they do, however, they must fail of heaven.

There could be no occasion for such warning if none were in danger, and none could be in danger, if it were

inconsistent with the goodness of God and the truths of his word to exclude any from the kingdom of heaven.

The next and only testimony which I shall adduce under this head is found in Matthew x. 28. The text is decisive. Let us examine it. It reads thus—‘*And fear not them which kill the body, but are not able to kill the soul ; but rather fear him which is able to destroy both soul and body in hell.*’ These remarkable words are a decision of Jesus Christ with respect to the real ground of all reasonable fear. He admonishes us not to fear men, because in the utmost extent of their power they can do nothing which will affect our ultimate happiness ; they can only kill the body. He then urges upon us the fear of God, because he holds our ultimate happiness at his disposal. He is able to destroy both soul and body in hell. From a brief analysis of this passage we learn two important truths—I. That there is a hell in which the wicked will be punished. II. That this punishment will be endless.

It is said that ‘God is *able* to destroy both soul and body in hell.’ This language plainly cannot be true, or is void of all meaning, if there be not such a place as hell. That it is a place of punishment of the wicked in a future state is manifest from the fact that its evils are represented as more terrible than death itself. When our Savior says of men, that they can only kill the body, it is obvious that he intends to represent death as the most terrible of temporal calamities ; but we are urged

to fear God because he can inflict far greater sufferings ; that is, because he can inflict far greater sufferings after men have done all that they can do—after they have killed the body. Moreover, in the parallel passage, in Luke, the punishment here referred to is expressly declared to be subsequent to the death of the body. The language there used is as follows : ‘ I say unto you, my friends, be not afraid of them that kill the body, but after that have no more that they can do ; but I will forewarn you whom ye shall fear : fear him which after he hath killed hath power to cast into hell ; yea, I say unto you, fear him.’

That the punishment referred to is eternal is evident from two considerations. First, it is called a destroying of the soul and body. We take it for granted that the doctrine of annihilation is not here taught. Then what is the meaning ? The soul cannot be said to be destroyed while yet it shall flourish in immortal beauty in heaven ? It is an expression never used with respect to chastisement merely. God never speaks of destroying the soul and body of the righteous, although he often threatens them with severe chastisement for their correction. Secondly, the destroying of the soul is contrasted with the killing of the body, in such a manner as plainly to imply that this destruction is entire and remediless. The design of the antithesis can scarcely be misapprehended. It is as much as if our Savior had said, men may cut off all your hope for earthly happi-

ness. They may deprive you of your wealth ; they may blast your reputation ; they may poison your pleasures ; and pouring out their fury upon your earthly nature, they may fill your soul with reproach, and rend every tender sympathy of your heart, and diffuse a slow burning vengeance upon every fibre and every nerve of your body. But there is a limit to the infliction of such torture. When men have done all this, they have only subjected you to the misery of which you are susceptible during a brief state of existence. But God can kill the soul ; he can as fully overwhelm that in its future being, and destroy all its hopes, and blight all its prospects, and leave it in sinking, hopeless, dying agony, as men can the body. Yea, when the soul and body shall be reunited, he can destroy both soul and body in hell.

IV. OUR FOURTH AND LAST ARGUMENT IN THIS LECTURE, IS
FOUNDED UPON A CLASS OF TEXTS WHICH REPRESENTS THE
PUNISHMENT OF SOME MEN AS REMEDILESS.

In the second chapter of the Epistle of James we are told, with respect to him who shows no mercy, that ‘ he shall have judgment without mercy.’ The Lord often chastens men, in mercy to their souls. But, to give them judgment without mercy is a fearful chastisement, if chastisement it may be called ; a chastisement which has no redeeming, sanctifying influence. In Matthew xii. 31, 32, our Savior says that ‘ the

blasphemy against the Holy Ghost, shall not be forgiven unto men.' Whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.' In Mark iii. 29, it is said, 'he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation.' And again in Luke xii. 10, 'Unto him that blasphemeth against the Holy Ghost, it shall not be forgiven.' So long, then, as forgiveness is the remedy for sinners, so long will these texts show that the punishment of some men is remediless.

In Prov. xxix. 1, we are told, that 'he, that being often reprov'd, hardeneth his neck, shall be suddenly destroyed and that without remedy.' But if any be destroyed without remedy, they are, certainly, without any prospect of heaven. The Apostle says, in his Epistle to the Philippians iii. 18, 19,—'For many walk, of whom, I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ, whose *end* is destruction.' Again, in Hebrews, with regard to similar characters, he says, whose *end* is to be burned. How can *they* be finally saved, if their *end* be destruction, and to be burned? If it should be said that these texts do not mean the *last end* of the wicked, the remark is without proof; as well might we say that Rom. vi. 22, 'Ye have your fruit unto holiness, and the end everlasting life,' means not the last end of the righteous.

We may now see why it is that such sacrifices and such efforts have been made to introduce into our world a method of salvation, and to sustain and propagate Christianity. God gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. The apostles counted not their own lives dear unto themselves, if they might save some. And in every age of the Church there have been found some who were ready to expose themselves to the most terrific persecution, and death in every dreadful form, to bear a testimony in behalf of the salvation of the Gospel. The reason for all this is found in the exposure of men to eternal punishment.

It is also very obvious from these arguments, that the truths of the Gospel are presented in the Scriptures in such a connection, that it is impossible to expunge one important doctrine, without destroying the whole. Just so long as the promises of the Gospel comprise perfect holiness and eternal happiness, the doctrine that some will fail of these blessings must stand. Just so long as the future happiness of the righteous is set forth by contrasting it with the future state of the wicked, so long the doctrine must stand, that the punishment of hell will be as enduring as the happiness of heaven. Just so long as men are urged to repentance on the ground that they are hastening to a state of remediless punishment; and just so long as they are exhorted to fear God, because he is able to destroy both soul and body

after men have killed the body ; so long must the doctrine of eternal punishment stand. But if it be true, my friends, believe it, and give yourselves up to its proper influence. If it be true, Divine compassion has not bled for nothing ; Prophets and Apostles have not been slain for nothing ; the blood of martyrs has not flowed in vain. If it be true, the doctrine of salvation by the cross is full of meaning. It means something which is of everlasting, and infinite moment to you :—

“ Ye sinners seek his grace,
Whose wrath ye cannot bear ;
Fly to the shelter of his cross,
And seek salvation there.”

LECTURE II.

EXAMINATION OF ARGUMENTS AGAINST ETERNAL PUNISHMENT.

“The simple believeth every word : but the prudent man looketh well to his going.”—Prov. xiv. 15.

No intelligent mind can look abroad upon the surface of society, and listen to the current conversation of men, in respect to their religious belief, without a painful conviction that the greater part are unduly influenced by feeling in the formation of their opinions.

Some are swayed by the authority of their religious teachers and the captivating show of an imposing ritual. Some are driven into skepticism by turbulent passions, and a proud scorn of all old opinions ; and some fancy that they have discovered grand principles by which Christian instruction is to be greatly advanced, and that they are in duty bound to throw all popularly prevailing views away with the lumber of by-gone centuries. They assume the knowing air of Philosophy, and deduce their doctrines from the Divine attributes and the nature of moral relations, and of a perfect moral government.

This kind of reasoning has great influence too, with

a people like ourselves that has been accustomed from its earliest national existence to call in question all civil and ecclesiastical usages. Within a short period we have organized colonial governments, changed them into independent States, and confederated these into a great republic. We have emancipated religion from a long and hated thralldom to the civil power. We have given all denominations equal rights; and every denomination has modified its own ecclesiastical and spiritual condition. But instead of being sated with innovation, the love of change has waxed into a hot passion.

With this spirit, so far as it evinces independence of thinking, we find no fault. On the contrary, we rejoice in the stimulating demand that is thus made upon the friends of truth and righteousness to defend their principles. It cannot but be salutary, for he that exhibits most of plain and simple and intelligible instruction must exert the greatest amount of good influence.

It is lamentable, however, to observe, amidst all this unrestricted freedom of opinion, so little disposition to investigate thoroughly the most important truths. There is sufficient freedom to unsettle multitudes with respect to every principal doctrine of Christianity, where there is not sufficient use of this freedom to bring the mind to definite and sober views. Men often inquire freely who do not inquire earnestly. Thousands mistake here. Because they have passed over a broad

surface, they fancy that they have investigated thoroughly, when in fact they brought very little of the bone and muscle and nerve of exertion to the settling of first principles.

It is this credulous and easy assent to erroneous doctrines which the wise man censures in the language of our text—"The simple believeth every word." But a wise and discreet man, he informs us, will weigh well the consequences of the instructions to whose guidance he yields himself. "But the prudent man looketh well to his goings."

My purpose in this lecture is to examine the arguments against the doctrine of eternal punishment. It should be premised, however, that I do not intend noticing all the arguments that have been brought forward by the advocates of Universal Salvation. Some of them are founded on assumptions of so gross a character that they cannot possibly exert any influence except upon those who reject the oracles of God, as the inspired standard of truth. But there are arguments professedly deduced from grand theological truths—arguments of great plausibility.

All that it appears to me necessary to say on this subject may be brought forward under four divisions.

- I. ARGUMENTS FROM THE JUSTICE OF GOD.
- II. ARGUMENTS FROM THE GOODNESS OF GOD.
- III. ARGUMENTS FROM THE ATONEMENT OF CHRIST.
- IV. ALLEGED PROOFS FROM THE SACRED SCRIPTURES.

I. In examining the argument drawn from the Divine justice, let us scrutinize a little the Universalist definition of the justice of God.

The Chevalier Ramsay, one of the principal early advocates of Universalism, has given the following definition,—“Justice is that perfection of God by which he endeavors continually to make all intelligences just.”

On this definition is based a popular argument in favor of the final salvation of all men. It is said that “the justice of God requires all men to do justly, love mercy, and walk humbly. The justice of God seeks to render all men just, and God will accomplish his purposes ; therefore all men will be ultimately reduced to subjection to God, and so all men will be saved.” This reasoning might be regarded as somewhat plausible, if the definition were correct. Yet even admitting the correctness of the definition the argument is plainly sophistical.

The benevolence of God is an attribute by which he is opposed to all suffering at all times, and yet much real pain exists in the universe. If the justice of God sought to make men just, it would not more certainly seek to make them just in a future world than in this. It would be as truly opposed to men’s continuing unjust for an hour or a moment, as it would be to their continuing unjust for a thousand years, or for eternity. As it has not prevented men from continuing unjust for

a short period there can be no proof, from the nature of the attribute, that it will prevent men from being “unjust still” in an eternal state.

But how strange this definition of Divine justice! Is justice that perfection of God by which he endeavors continually to make all intelligences just? Then other attributes of the Divine being ought to be defined in a corresponding manner; and mercy is not that perfection of God by which he shows favor to the wretched, but the perfection by which he endeavors to make others show mercy to the miserable. If justice in God is a desire to make others just—then a just man is one who endeavors to make others just; and a just judge is one who simply endeavors to make others just. On this definition a judge who wrongs every man that is brought before him, if he only endeavors to make other men just, is a just judge. The truth is, the exercise of justice has respect to the treatment of others in regard to the related rights of the parties, and not to an endeavor to lead to the exercise of justice.

This definition is often given up, and the doctrine of universal salvation is sought to be maintained, on the ground that all punishment is disciplinary—that is, that it is of the nature of a chastisement, intended to lead men to repentance. Those who oppose the doctrine of eternal punishment exert more influence by their reasonings from this principle than by all other arguments put together. They bring forward the paternal charac-

ter of God, representing him as a kind father, chastising his children for the purpose of reclaiming them from sin. Because the infliction of suffering for such an end, implies a noble and benevolent design towards the sufferers, it is inferred that this is the only design of punishment, and that all other inflictions are *unjust*, and unworthy of God.

You will pardon me if I dwell at some length on this point, and adduce several considerations to show that justice requires something more than mere discipline.

1. If justice requires such a punishment as will answer the ends of salutary chastisement, and no more, then it follows, undeniably, that such chastisement is the utmost curse of the Divine law. Hence all those passages of Scripture which threaten a curse, and which speak of deliverance from the curse of the law, must be understood as speaking of chastisement merely. Yet observe, if all punishment be inflicted for this end, and if it secure the desired result, then punishment is not, on the whole, a *real evil*. For, let it be kept in mind, that it is alleged in this argument that all the punishment ever inflicted on the sinner is necessary to his highest happiness;—to his eternal well-being. This, we say, is plainly no curse at all. It is just such a portion, as the subject of it, if he understood his true interest, would choose for himself. Thus all the threatenings of God's word amount simply to this—if

you sin, thus and so, then you shall be put under the influence of the best possible means to reclaim and render you happy. If you trample on Divine authority, God threatens to use the most efficient method to restore you to his favor. If you raise your arm against Omnipotence, that Omnipotence shall exert itself in the wisest possible manner to render you happy. Now I appeal to every man that is at all acquainted with propriety of language, to determine whether such a threatening be a curse or a blessing.

From the fact, therefore, that the Divine law pronounces a curse, taken in connection with the fact that salutary chastisement is not a curse, it is certain that something more than salutary chastisement is required by strict justice.

2dly. It is manifest to all that are in the least acquainted with divine revelation, that salvation is everywhere spoken of in the Scriptures as resulting from the grace of God; from his special and infinite goodness. But, obviously, there is no grace, or singular goodness, in saving one from farther punishment, after he has suffered all that the law demands. If justice requires only such a chastisement as leads the offender to repentance, then, when that end is attained, God cannot inflict any farther punishment without manifest *injustice*; and is there any special goodness to the sinner in simply forbearing to treat him with injustice? He has answered the demands of the law: he has satisfied

the justice of God : he must be delivered from farther punishment or else he is oppressed and treated with cruelty. But is this the doctrine of the Bible? Do all its promises of mercy and grace amount only to an assurance that God will not treat his creatures with injustice? If salutary chastisement be all the punishment due to sin, the offender, after enduring this, cannot ask for deliverance and salvation as a favor. If you were sentenced to a year's imprisonment for a crime, you would not, after the term of your confinement had expired, come and beg your release as a special mercy. The jailor has no more right to keep you there another hour, than he has to seize an innocent citizen and thrust him into the same gloomy dwelling. In such a case you would demand your release, and if it were not granted as your right, the keeper would deserve to be put in your place.

3dly. The Scriptures teach that sinners are forgiven. But if they suffer the very punishment which the law denounces, forgiveness is plainly impossible. Forgiveness implies that the object of it is not punished in his own person according to law and justice. But who would think of telling a man that has just suffered the full sentence of the law, that he was now forgiven? This would be adding insult to the rigor of justice.

4thly. Christ is abundantly represented in the Scriptures as delivering men from the curse of the law. But the argument which I am now opposing avers that all

will be saved by enduring the full curse of the law. That is, they will suffer so much punishment as may be necessary to lead the soul to repentance. Now, how can Christ be said to deliver from this curse? Does he deliver men from just so much discipline as they need to bring them to repentance?

5thly. That the law threatens a much severer punishment than any mere salutary discipline, is evident from the terms employed by the sacred writers to describe it. The wicked are said to be ‘accursed,’ ‘cursed with a curse,’ ‘cursed children.’ And God is represented as inflicting on them ‘wrath;’ ‘fiery indignation;’ ‘wrath without mixture;’ making them an ‘anathema,’ and as visiting them with ‘all the curses of the law.’ Can any sober man imagine that these terms are used to signify fartherly correction? Would it be proper to call the wise and wholesome discipline of parents, a curse, and fiery indignation, and wrath without mixture? Do any of you ever use such terms in setting forth the discipline to which you are compelled to resort in your families? Did you ever think of saying to your friends; “Very difficult and trying duties have devolved on me of late; I have been under the necessity of cursing my eldest son, and pouring out upon him wrath without mixture: I have also made my daughter an anathema, and have come out against her in great fury, and with fiery indignation—they are cursed children.” If this be language of parental ten-

derness then we admit that the punishments spoken of in Scripture are nothing but a fatherly discipline.

But while such language is used in regard to the manner in which God treats one class of men, the Scriptures employ widely different terms in respect to another class. Thus, in Heb. xiii. 5—9, 'Ye have forgotten the exhortation which speaketh to you as unto children, my son despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastening, whereof all are partakers, then are ye bastards and not sons.' Again in the Psalms, 'Blessed is the man whom thou chasteneth, O Lord, and teachest him out of thy law.' These passages show that a salutary discipline is restricted to a certain class, and not applied as the sole punishment of the wicked. Indeed, God often speaks of chastising that class of men which by way of distinction is denominated the children of God. They are told that their afflictions shall work out for them a far more exceeding and eternal weight of glory; and that tribulation worketh patience, and patience experience, and experience hope. But whoever thought of damnation's working out an eternal weight of glory?

In concluding this view let me advert for one mo-

ment to the most plausible mode in which the Universalist states his objection. It is asked, would any kind parent doom his own child to a severe punishment without aiming thereby to reclaim him? To this I reply; it is sometimes necessary for a kind parent to cast off a child utterly and finally, for the good of the family, and the maintenance of social order. It has often been related of a distinguished judge, that when two of his sons were brought before him on the charge of treason, and their guilt was made apparent, the justice of the magistrate prevailed over the affection of the father, and he at once gave them up to the sentence of the law and to death. Just so God is represented, as struggling between compassion and justice; and as proceeding with reluctance to the execution of ultimate and remediless judgment.

We are now prepared for another and more satisfactory definition of justice. The word justice is used in three different senses. Commutative justice has reference to commercial transactions, and respects the exchange of property. In this sense a man is just who pays his debts, and is fair and honorable in all his dealings. General or public justice respects what may be called the rights of the community, and is the same with general benevolence. The word is used in this sense, where the Apostle represents that the propitiation of Christ has exerted such an influence that God can be just, and the justifier of him that believeth in Jesus:

that is, he can pardon the believer without injuring his government. Distributive justice has reference to the equal distribution of rewards and punishments, and respects the personal rights and demerits of the individual rewarded or punished. It is on this last view of justice that the question is raised whether eternal punishment is just or unjust.

For a clear understanding of this point let it be observed, that transgression deserves punishment *chiefly* because it relaxes the power of the laws, and opens the way for a general prevalence of crime. Thus the murderer deserves to be punished, not because a real injury has been inflicted upon the victim or his friends, for there are cases in which the murdered individual suffers no injury from being put to death. It may prove a merciful dispensation to save him from a more aggravated form of suffering. He may have been, also, in a condition so forlorn as to have no friends to be afflicted by his untimely removal. But the murderer does not the less deserve punishment on account of these facts. The law has been broken, and unless the transgressor be made an example of, that one unnoticed breach of the law that protects our lives, may sharpen the weapons, and nerve the arms, and quicken the daring of a thousand assassins to similar deeds. It is for such a reason that the transgressor of the Divine law deserves punishment. This view of justice is sometimes admitted by those who advocate the doctrine of universal

salvation, but they deny that justice demands so much as *eternal* punishment. I will state the arguments by which they seek to maintain this position, and reply to them briefly, in this place, as they will receive more attention in another part of our course.

1. It is said that there is not sufficient difference between the most imperfect character of the righteous, and the least depraved one of those termed the wicked, to make it appear reasonable to create so wide a difference between their ultimate destinies ;—that it is plainly unreasonable to doom one of them to eternal punishment, and to make the other perfectly and for ever happy.

The apparent force of this argument is lost, at once, if it be admitted *that both alike deserve eternal punishment*. But this is admitted by those who hope to be saved because they conceive themselves to be spiritual disciples of Christ. They admit that they deserve eternal punishment as really as those that actually suffer it. The argument, then, as you see, is a begging of the question ; it takes for granted the very thing in dispute, viz. that the sinner does not deserve an eternal punishment.

2. Again it is argued that life is too short for any man to contract guilt enough to deserve eternal punishment.

My answer to this is, that length of time has no necessary connection with the smallness, or the enormity of the sinner's guilt. A man can commit a crime

which shall lead to an imprisonment for life or fifty years, in the same time in which he would commit one for which he would deserve to be fined a single dollar : and he can commit a capital offence with equal facility. The atrocity of a crime depends on the importance of the law and the sacredness of the authority which is violated ; and not at all on the length of time occupied in its perpetration. How long must a man refuse to accept of God's eternal favor, gratuitously offered, to deserve to lose it ? If he gives up the everlasting favor of his Maker for one moment, it cannot be proved that he ever deserves to receive it.

3dly. It is alleged that the creature is finite, and therefore cannot deserve an endless punishment. To this I reply that his powers of sinning are not more limited than are his susceptibilities of suffering : hence there is no more reason why his punishment should not be endless than there would be if his powers were infinitely increased. He can now resist infinite authority.

Besides, God cannot certainly be under any obligation, in justice, to reclaim a sinner. We have seen men living in this world in sin, sixty, eighty and ninety years ; when, instead of being reformed, they have been growing more wicked and more miserable. We never think it inconsistent with the justice of God that he does not reclaim them. Neither can we conceive it to be inconsistent with justice that they be left to the same sinful career another century, and another, and another,

er;—in short, God cannot be under obligation ever to reclaim them from sin;—as far as we can see there is no more *injustice* in leaving them unreclaimed at any point of their future eternal state, than there is in leaving them unreclaimed for one year at the present time. From all this, is it not evident that if the doctrine of universal salvation can be sustained at all, it must be sustained on other grounds, than by reasoning from the claims of justice. We come now to consider,

II. THE ARGUMENT DRAWN FROM THE GOODNESS OF GOD.

Doctor Chauncy, one of the advocates of universal salvation, states his argument, if argument it may be called, in the following words. “It is high time that some generally received doctrines should be renounced and others embraced in their room, that are more honorable to the Father of mercies, and comfortable to creatures whom his hands have formed.” “I doubt not,” says he, “it has been a perplexing difficulty to most persons; I am sure it has been such to me, how to reconcile the doctrine which dooms so great a number of the human race to eternal flames, with the essential absolute perfection of the Deity.”

Mr. Whiston, in speaking on the same subject, says, “This doctrine” (that is, the doctrine of eternal punishment,) “supposes God to delight in cruelty.”

All who have heard our modern Universalists preach, know that this also is a principal argument with them.

They represent that God cannot be good unless he saves the whole human race. But because he is infinitely good, and his compassion is boundless, they maintain that all will be saved. It should be remarked, in passing, that if the Divine compassion be relied on, in distinction from a strictly legal claim for salvation, then it is admitted that pure, strict justice would doom men to endless misery. It is admitted that justice would destroy them, but the compassion of God is so large that it interposes and saves all. Whatever men may deserve, God, say they, is infinitely good, and we cannot conceive that he will allow any finally to perish.

I reply, we may just as well say, if God is good we cannot conceive that he will permit any real suffering in the universe. For if he may admit it for a day, a year, a life-time, he may, on the same principle, admit it for a hundred years after death, and then another, and so on without end. So, in fact, if Divine goodness require that suffering should cease, it requires just as really that it should never have entered the system of the universe.

But it is said that the eternal misery of any portion of the human race cannot be for the good of the universe at large. This is the very thing to be proved by Universalists. Let them show that the moral government of God will be better sustained without an eternal exhibition of the evil of sin in its penal consequences, and the argument from the Divine goodness

will amount to something. Till this is evinced it cannot be made apparent that a government of eternal duration may not, with the best effect, punish some of its immortal subjects during their eternal life-time.

Let us now consider,

III. THE ARGUMENT DEDUCED FROM THE ATONEMENT OF CHRIST.

It may be briefly stated as follows : Christ died to make atonement for all men. The object of the atonement is to deliver those for whom it is made from the curse of the law ; and therefore all men will be delivered from the curse of the law.

Before proceeding to answer this argument, I beg that you will take notice of one thing. It gives up the ground that a salutary discipline is the whole curse of the law, and that men will be saved by enduring that curse. It also relinquishes the notion that sinners may suffer all that the law requires in a limited time, and so may be saved on that account. It also gives up the idea that God would not be good if any were lost, because it pleads for salvation as something not deserved ; something that comes to all as a purchased pardon, and a deliverance from deserved punishment.

In reply to the argument itself, it may be shown in few words, that the atonement was made, not to pardon and save men irrespective of their character, but rather, to render it consistent to forgive sinners when they be-

come believers. It is true that such a provision implies as strongly probable a purpose on the part of God to make it in a greater or less degree effectual. But as he provided the light of the natural sun for the eyes of the whole human race, and yet the blind and those immured in dungeons do not enjoy it ; and as he has provided illumination for all human minds, and many remain ignorant, so the making an abundant provision for the spiritual necessities of all mankind does not prove that all will be benefited by the provision. Indeed, so far as we can see, it is an universal law with regard to all the gifts of God, that their enjoyment depends on the choice of his creatures. Nothing is absolutely forced upon us save existence, and that is not so much a positive good, as it is a state furnishing the power of choosing life or death, blessing or cursing.

Where the atonement of our Savior is spoken of in the Scriptures as beneficial, it is spoken of as having become so through the faith of the believer. Thus Christ himself tells us, that ‘ as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him might not perish but have everlasting life.’

Paul says to the Gallatians, ‘ If ye be circumcised Christ shall profit you nothing.’ From this it is manifest that some may fail of being benefited by Christ’s atonement. But if this be so, the nature of the atonement does not secure the salvation of all men.

Again in one of his epistles to the Corinthians the Apostle exhorts his brethren to be careful lest through their defective example the weak brother should perish, for whom Christ died. Hence, Christ may have died for an individual and that individual may perish.

I pass now to consider,

IV. DIRECT TESTIMONY FROM THE SACRED SCRIPTURES.

It should be remarked that there is a strong peculiarity in the nature of the appeals made to the Scriptures by Universalists. They are almost entirely citations of texts which are thought to prove the doctrine of eternal punishment.

These are brought forward and expounded for the purpose of showing that they do not prove what they have been thought to demonstrate. Except the single dogma that all men will be saved, Universalism is a system of negations. To follow the sinuous course of their criticisms would be too great a diversion from my main purpose. I will notice a few only as specimens.

Much has been said to show that the words, eternal, everlasting, for ever, and forever and ever, when applied to the punishment of the wicked, do not mean endless. Learned criticisms in detail would be out of place, or we could show that nothing but a want of acquaintance with the language could justify the motive of such a criticism as is made by Universalist writers on these terms. One remark is sufficient to settle

this point. If these expressions do not prove the endless punishment of the wicked, then we cannot prove from the Bible that the happiness of the righteous, or the existence of God, are endless. The same terms are applied to both. Another criticism, perhaps, should receive the notice of a passing remark. It is frequently alleged that the words rendered hell mean only the grave, and the valley of Hinnom, because the words were primarily used in these senses. We reply to this by saying, that every scholar knows perfectly, that all terms descriptive of a future state must of necessity be borrowed from earthly objects and earthly scenes. The most common terms used to describe the dwelling-place of the blest, signify, primarily, nothing more than the atmosphere and the region above the clouds. Yet who doubts that these terms are so used in the New Testament as to have acquired a far more extensive signification.

The first to which I invite your attention, is Rom. v. 18. The words are as follows :—‘ Therefore, as by the offence of one, judgment came upon all men to condemnation ; even so by the righteousness of one, the gift came upon all men unto free justification of life. For as by one man’s offence many were made sinners ; so by the obedience of one, many shall be made righteous.’

The argument founded upon this passage is this—That Adam and Christ are here represented as the re-

spective opposite sources of death and life to all men universally, or that Christ is the source of life to all men without exception, as Adam was the source of death to all men without exception. Let it be observed, however, that the whole chapter is taken up with a discussion of the method by which *believers* are justified. The chapter commences with this declaration—‘Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.’ This could be said of none but Christians. Accordingly, in the 17th verse, all that is said about salvation is clearly *restricted* to believers. That verse reads thus:—‘For if by one man’s offence death reigned by one; much more *they which receive abundance of grace and of the gift of righteousness*, shall reign in life by one, Jesus Christ.’ Here the reigning in life is restricted to them which receive abundance of grace: but the 18th verse is an inference from this, and there is no sense in the Apostle’s reasoning unless the term *all* here be understood as limited in the same manner. All that the passage can be made to mean, without a total disregard to the connection, is simply this: In the 17th verse it is declared that they who have received abundance of grace—that is, true believers—shall reign by one, Jesus Christ. Therefore, as by the offence of one, Adam, all of his seed came into condemnation, even so, by the righteousness of one, Christ, all of his seed shall receive the justification of life. The whole design of the Apostle is to

show that Christ as effectually secures the salvation of all who are united to him, as the fall of Adam did the fall and condemnation of all that were united to him.

The next passage is found in Col. i. 19, 20. 'For it pleased the Father that in him should all fulness dwell ; and having made peace through the blood of his cross, by him to reconcile all things to himself ; by him, I say, whether they be things in earth, or things in heaven.' It is argued from this passage, that, as Christ will reconcile all things to himself, all the human family must be included, and so must be saved. But how does it appear that all *men* are here included ? The phrase *all things* must certainly have some limitation ; if it be considered as a bold personification, then the mountains, and waves, and clouds of heaven will become reconciled to him in the sense of the passage, and sinners may, in the same manner, be made the involuntary instruments of advancing the purposes and the glorious reign of Christ. If all things be used literally, it must admit of such a limitation, as is manifest, when it is said that *all* Judea and *all* the region round about Jordan were baptized of John ; and *all* men counted John as a prophet ; and *all* men came to Christ. Certainly there is nothing here that clearly teaches the salvation of all men.

Again, Eph. i. 10, is quoted by an eminent Universalist writer, in proof of the final salvation of all men. It reads thus—' That in the dispensation of the fulness

of times, he might gather in one, *all* things in Christ, both which are in heaven and which are on earth.' This same writer* gives us the following exposition of the text. "By means of the lapse, and what has been consequent thereupon, all things in heaven and on earth, were got into a broken, disjointed, and disorderly state; and the good pleasure of God to reduce them into one duly subjected and well subordinated whole, may very fitly be signified by the phrase, to gather together in one, all things." The exposition is sound, but what does it prove? We think all things will be well subordinated, when the judgment shall have passed, and the saints shall sit down with Christ upon his throne, and sinners shall be shut up in their eternal prison.

Again, 1 Tim. ii. 4, is quoted, where it is said that God will have all men to be saved, and come to the knowledge of the truth. To this, I reply, God is often said to *will* things which never come to pass. God does not willingly afflict nor grieve the children of men, yet he does afflict them. Christ *willed* to gather the children of Jerusalem under his kind protecting care, but *they would not*: In the same sense he *willed* the salvation of all men; and it does not appear from this text, or its connection, that he *willed* it in any other sense.

The 16th verse of the 15th chapter of 1st of Corinthians, is often quoted as a proof of the doctrine of

* Dr. Chauncy.

universal salvation. 'For, as in Adam all die, so in Christ shall all be made alive.' This whole chapter is taken up with an argument for the resurrection of Christ's disciples, drawn from the resurrection of the Savior himself. Neither the salvation of saints nor sinners is hinted at in the text—the text plainly speaks of the resurrection of the body, and nothing else. Time will not permit us to protract these examinations. The few passages which we have noticed, are some of the most prominent of those which are adduced in support of the doctrine of universal salvation. These are sufficient to show that the reasonings of Universalists, so far as founded upon direct Scripture testimony, are at least obscure and unsatisfactory; and this is all we wish to show, for the present.

In conclusion let me call your attention to one strong mark of error which characterizes every defence of Universalism. It is this—all the main arguments clash with one another. We are told that no man will be eternally punished *because* no man deserves any more punishment than a salutary discipline. That this is the whole curse of the law, and that it would be unjust and cruel to inflict any farther punishment. Then, again, we are told, with the same breath, that no man can be lost, because Christ will deliver him from the curse. Show the same man that justice demands something more than mere discipline; that it requires punishment for sustaining the power of the infraction

and injured law, and then he takes the ground that this punishment cannot be eternal, because it is greater than the sinner deserves. Show him that it *may be true* that the sinner deserves eternal punishment, and that the contrary cannot be proved, then he tells you that the tender mercy and infinite compassion of God will interpose and reclaim and save the soul. Show him that the exercise of such compassion implies that all his reasoning about justice is abandoned as of no value, as he now admits that the sinner does not deserve salvation, but receives it through infinite mercy, yet he is not at all daunted. Show him that goodness may be consistent with inflicting the very penalty of the law, and then he betakes himself to the atonement of Christ, and claims that those very persons will obtain forgiveness through the blood of Christ, of whom he had just before denied that they needed any forgiveness. And is this the system, my dying friends, upon which you feel sometimes inclined to rest your hopes for eternity? Permit me to intreat you to reconsider the subject. Self-deception can profit you nothing. The prudent man looketh well to his going, but the simple pass on and are punished. But, perhaps you are ready to say, I do not doubt. I believe in the doctrine of eternal punishment. Do you indeed believe it? Do you believe that you are yourself exposed to such a doom? Ah! you could not rest one moment in sin if you fully believed it. Your very frame would quiver,

and your heart grow faint. The images of the world of woe would haunt your sleepless soul, and a glance at the slippery verge upon which your feet are placed would compel you to cry out "Save Lord, or I perish." O how precious would be the refuge which Christ offers, if you but saw how your unshielded spirit stands exposed to the eternal storm. Do you say I see that the doctrine, overwhelming as it is, is true, but I cannot feel it. Go, then, to the word of God. The Scriptures are able to make you wise to salvation. But they must be read with the docility of a little child, and not with the desire to support a vain theory.

Go to the Bible with humble prayer, and in the spirit of sincere inquiry, and it will point you to the heavenly city.

It will hold up to you, it is true, a fiery law also, a law which made the holy Moses fear and quake. It will tell you of its endless dreadful curse. It will open before you the pit of hell, and show you the quenchless flame and the undying worm. But it will also point you to the new Jerusalem, and show you its gate wide open. It will direct you to the blood that cleanseth from all sin. In accents of love, it will speak of a compassionate Savior, and tell you to go to his bleeding feet and learn how freely Jesus can forgive.

Seek then ; *now*, sincerely seek to know the truth.

But remember that God has said of those who love not the truth, "they shall be given up to strong delusion to believe a lie that they might be damned because they believed not the truth, but had pleasure in unrighteousness."

LECTURE III.

AN ARGUMENT FROM THE PROVIDENCE OF GOD TOWARDS THE RIGHTEOUS AND THE WICKED.

For the day of vengeance is in mine heart, and the year of my redeemed is come.—ISAIAH lxiii. 4.

THE character of Jesus Christ receives no small portion of its interest from the strong and impressive contrasts which it exhibits. It is made up of infinite dignity and unparalleled condescension. There is discoverable in it a perfect superiority to the world, and at the same time, an attention to its minutest concerns. He unites the richest mercy with the most unbending justice. He forgives the vilest sinner without one reproachful word, only tenderly exhorting him to go and sin no more ; while at the same time he assures the most unexceptionable moralist, who is yet destitute of true religion, that he cannot escape the damnation of hell.

The prophet Isaiah has set forth in the words of our text, one of the most interesting contrasts in this wonderful character ;—his mercy and his justice. In the chapter next preceding that from which the text is

taken, he had been speaking of the provisions of the Gospel, and of the unlimited extent of its invitations; but he stops not to dwell upon the richness of its blessings, nor yet upon the freeness with which they are proffered. He casts his eye farther into the future, and looks for the success of that cause which had brought the Son of God from heaven. Upon this he catches a vision of the Messiah under the character of a mighty prince returning in triumph from the conquest of his enemies. Being struck with the majestic appearance of this personage, he represents himself as holding a conversation with him respecting his character, and the nature of his undertaking. The dialogue possesses all the rapt elevation of prophetic poetry. The Prophet commences with this inquiry:—‘ Who is this that cometh from Edom, with dyed garments from Bozrah; this that is glorious in his apparel, traveling in the greatness of his strength?’ The conqueror replies, ‘ I that speak in righteousness, mighty to save.’

The land of Edom, and Bozrah, the chief city of Edom, must here be understood mystically for the enemies of the Church, as the Edomites were the enemies of Israel. The terms are so used in the 34th chapter of this prophecy. Besides, the word Edom, signifies red as blood is, and Bozrah a vintage, which, in the prophetic idiom, denotes God’s vengeance on the wicked. Thus this conquest is generally thought to allude either to the reformation, or to some great revolution yet to

come antecedently to the latter day glory of the Church. Be this as it may, however, the Prophet seeks to know more of the manner in which this conqueror displays his power as one mighty to save, and makes the farther inquiry, ‘Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine vat?’ To this the Messiah answers; ‘I have trodden the wine press alone, and of the people there was none with me; for I will tread them in mine anger and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment.’

The reason for his exhibiting such severity in judgment, and of his determination to do so in time to come, is then expressed in the words of our text.

“For the day of vengeance is in my heart and the year of my redeemed is come.”

The whole dialogue sets forth the Lord Jesus Christ as successfully prosecuting his mediatorial work, in doing which, he at the same time redeems his friends and overthrows his enemies. Our text suggests a very interesting and general principle of the Divine government. It teaches us that,

WHEN CHRIST BESTOWS SIGNAL BLESSINGS UPON HIS CHURCH, HE DOES, AT THE SAME TIME, EXECUTE SIGNAL JUDGMENTS ON HIS ENEMIES.

It is my purpose to illustrate this principle, and to construct upon it the following argument. God is now acting upon a principle which exhibits alike an inten-

tion to show mercy to some, and to punish others. This principle we have reason to believe will exist in the Divine government for ever, and, therefore, the providence of God, so far as it goes, confirms the doctrine of future and eternal punishment. That you may be rightly prepared to appreciate this argument, let me invite your attention to some brief statements relative to the nature of the Divine government.

The ultimate design of God in all his works is the promotion of happiness. This object is accomplished by the exhibition of his holy perfections; and these perfections are chiefly manifested by the establishment and support of a government under the administration of law. To this end he has created moral beings, giving them laws to place them under responsibility, and following this with a strict inquest upon their conduct and motives; and with an allotment of happiness or misery corresponding thereto. Now, though this government is constituted in a certain order, and some things necessary to its symmetry as a whole are thrown into the far off future, yet, *all* its principles are, in a degree, constantly evolved before our eyes.

It is essential to the very nature of a moral government that there should be first a moral constitution of creatures, rendering them fit subjects of government; then, laws adapted to this constitution; and, last of all a righteous distribution of rewards and punishments. Now, we say a moral government cannot exist without

these three grand principles. Indeed, these principles are the very elements of which government is composed. If we were destitute of a moral constitution, like the brutes, we could never be subjected to law, nor exposed to punishment. If we were destitute of all perceived moral relations, and moral precepts, we could never possess the least idea of authority, or obligation, or ill desert. And, though we possessed a nature suited to obligation, and were placed under laws, yet obligation would not be felt, nor laws become efficacious only in so far as their penal sanctions were regarded as fixed and absolutely certain. The force of the Divine government depends upon the visible certainty of these three principles. The first is made as sure to our minds as possible: we are conscious of possessing a moral constitution. The second is equally clear, on similar grounds. The law of God, in its very announcement, meets our moral constitution, as light does the eye, carrying an unavoidable conviction of its adaptedness to our nature. But how is the absolute certainty of rewards and punishments to be fixed in the minds of men? The moral constitution, and the adaptation of the precepts of the law to our nature are present realities, but retribution is thrown into the distant future. We seem to need something palpable and closely connected with our consciousness, in regard to this principle as well as in respect to the other two. An examination of the Providence of God will convince us that

provision has been made for impressing upon the human heart, a conviction of its certainty of rewards and punishment. It is accomplished by anticipated acts of judgment, interspersed through every period of the world's history. The very principles which will be exhibited with overwhelming power, in the day of judgment, are brought into active operation by Divine Providence every day. There is in this world, and in every age of it, however small in degree, as real a display of mercy and justice as there will be in the great final assize.

We look to the plain teachings of the Scriptures as the only positive and clear proof of the doctrine of future and eternal punishment, but the Providence of God towards the righteous and the wicked, have unquestionably contributed greatly to impress this doctrine upon the human mind, and to secure for it an undoubted credence.

Let it be understood, then, that we do not rely upon an argument drawn from Divine Providence absolutely to demonstrate the doctrine of eternal punishment. We produce it only to confirm a doctrine which we have shown is taught with great explicitness in the sacred Scriptures.

Before proceeding to our argument, let it be observed once more, that the government of God, as exhibited in this world, is *incomplete*. That is to say, strict justice is

not here rendered to individuals. Nations, and communities, and public characters are in many instances visited by judgments according to their deserving ; yet this course is not so extensively carried out in regard to private persons. Hence, we find in the Scriptures numerous threatenings of temporal calamities against nations, and churches, and kings, while private persons in general are warned of a judgment to come. Egypt, and Sodom, Babylon, and Nineveh, and Tyre, and Sidon, and Jerusalem, fell under Divine visitations, of a fearful character. So the kings and rulers of different nations have been, at different times, punished for their public crimes. Individuals in a private capacity, however, have often flourished like the green bay tree, while they were yet sinning against God in the most high-handed manner. With respect to the condition of such, the inspired Psalmist, at one time, could see no consistency in the Divine government till he saw their end. Solomon, also, was led to expect a future judgment, from the fact that wickedness was not always punished in the present life. ‘I saw under the sun,’ says he, ‘the place of judgment, that wickedness was there, and the place of righteousness that iniquity was there : I said in mine heart, God shall judge the righteous and the wicked.’

From these last statements, it is manifest that whatever we learn respecting the nature of the Divine government from the Providence of God, must be learned

from those dispensations that directly affect the general interests of the church, and the conduct of communities and of individuals in a public capacity. In such dispensations the Messiah appears, traveling in the greatness of his strength, mighty to save. It is then, that he tramples his enemies in his fury ; their blood is sprinkled upon his garments, and he stains all his raiment, for the day of vengeance is in his heart, and the year of his redeemed is come. Let us return now to our position.

When Christ bestows signal blessings upon his church, he does, at the same time, execute signal judgment upon his enemies.

When the promise of redemption was made to our first parents, giving assurance that an incarnate Savior should bruise the head of our adversary, though it was a promise upon which rested all the sweetness of the Divine mercy, yet it came, accompanied with curses and a flaming sword. This first intimation to the senses of the nature of the Divine government might teach us to expect that justice and mercy should hereafter be set over against each other.

No sooner had our race multiplied sufficiently to exhibit a community of a mixed character, than God appeared and made a distinction between the precious and the vile ; smiling upon the sacrifice of Abel, and crowning his saint with the glory of martyrdom, and at the same time branding the first enemy of God among men

with an abiding curse. This actual distinction certainly accords with the notion that it is a principle of the Divine government to make a difference *continually* between the righteous and the wicked. Hence the apostle Jude, in his day applied an admonition from this very history to those who rejected the gospel, and perished in their sins. His language is, 'Wo unto them ! for they have gone into the way of *Cain*, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of *Core*.'

The same principle was brought out more fully in the first great deliverance of the church.

When the world had become populous, it became corrupt also before God, and the earth was filled with violence. But the Lord raised up a preacher of righteousness ; and when he had thus warned an ungodly world, he prepared for the deliverance of his people. But how was this deliverance effected ? The fountains of the great deep were broken up ; the flood-gates of heaven were opened ; and the ungodly were engulfed in the very billows which buoyed up the little remnant of the church, and purified her earthly habitation. The day of vengeance was in his heart, and the year of his redeemed had come. The whole transaction accords with a general principle of the Divine government ; a principle according to which, whenever God bestows signal blessings upon the church, he executes also signal judgments upon his enemies. Hence, we read in

the twenty-fourth chapter of Matthew's Gospel, 'As the days of Noah were, so shall the coming of the Son of man be; for as in the days that were before the flood, they were eating and drinking, marrying, and giving in marriage, until the day that Noah entered into the ark, and knew not till the flood came and took them all away, so shall the coming of the Son of man be.'

The next signal interposition in behalf of the church, is characterized by the same course of treatment towards the ungodly. When the people of the Lord were reduced to a very small number, and the righteous Lot had been vexed with the filthy conversation of the wicked, angels of mercy appeared for his deliverance, and a flame of wrath came down from the throne of judgment, overwhelming the cities of the plain, and setting forth the guilty inhabitants thereof as an example, suffering the vengeance of eternal fire. Now we plead that these dispensations, so numerous and so similar, go to establish it as a principle that belongs to the very nature of the Divine government, that the wicked shall have judgments when the righteous have blessings, and, of consequence, that mercy and justice shall be eternally set over against each other. Hence, the Apostle Peter, in speaking of some that denied the Lord that bought them, whose judgment of a long time lingered not, and whose damnation slumbered not, adduces a train of the very facts which we have now dwelt

upon, and infers from them the *final* salvation of the righteous, and the *final* punishment of the wicked. For, says he, if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment ; and spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly, and turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an ensample to them that after should live ungodly, and delivered just Lot vexed with the filthy conversation of the wicked : For, that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds. But what is the inference from all this history of the Divine dispensations ? Hear it in the words which the Holy Spirit dictated. ‘ *The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished.*’ Of these same persons he declares also in the subsequent verses that they shall utterly perish in their own corruption ; that they are cursed children, and that to them is reserved the mist of darkness forever.

But let us pass to a still more striking illustration of our principle, in the deliverance of the church from Egyptian bondage. ‘ I have seen,’ saith God, ‘ I have seen the affliction of my people which is in Egypt, and have

heard their groanings, and am come down to deliver them.' But why does he announce his purpose from the midst of a quenchless flame, and assure the already heart-stricken Moses, that in communing with his Maker on such a subject he stands peculiarly on holy ground? It is because he is about to show himself mighty to save, and to display in awful contrast his redeeming mercy, and vindictive justice. The day of vengeance is in his heart, and the year of his redeemed is come.

As he multiplies the promises of deliverance to his afflicted people, and gives them fresh and frequent tokens of his gracious interposition, he spreads a dark cloud over the heads of their oppressors; and when the salvation of Israel goeth forth as the steady 'flame of a lamp that burneth,' flashes of judgment ever and anon, fall upon the Egyptians, till they are drawn to the spot where God will show his redeeming grace, and 'make his power known on the vessels of wrath fitted to destruction.'

The church was here placed in a condition in which it was most honorable for God to interpose. The Red Sea was before them, and their enemies behind. Thus, when all hopes of deliverance by human power were cut off, Moses said to the people, 'Fear ye not, stand still and see the salvation of the Lord, which he will show to you to day; for the Egyptians whom ye have seen to day, ye shall see them again no more forever.'

The sea was miraculously divided ; the armies went forward ; and while the Egyptians were overwhelmed in the returning waters, the church of God came forth, with songs of deliverance, saying, ‘ I will sing unto the Lord, for he hath triumphed gloriously ; the horse and his rider hath he thrown into the sea : The Lord is my strength and song, and he is become my salvation : He is my God, and I will prepare him an habitation ; my father’s God, and I will exalt him. Thy right hand, O Lord, is become glorious in power ; thy right hand, O Lord, hath dashed in pieces the enemy ; who is like unto thee, O Lord, among the gods ? Who is like thee, glorious in holiness, fearful in praises, doing wonders.

Now observe the character of this song of Moses. It is alike a celebration of the Divine mercy in delivering his people, and of the Divine justice in punishing his enemies. It is the exhibition of a principle which will prevail, coeval with the moral government of God. Thus, the Apostle John represents to us that the same kind of scene will be acted over again on a broader scale, and with a far deeper interest. He tells us that he saw the victorious church, standing upon a sea of glass, having the harps of God, and they sing the song of Moses, and the song of the Lamb. That is, they sing the song of redeeming mercy and Divine justice ; saying, ‘ Great and marvelous are thy works, Lord, God, Almighty ; just and true are thy ways, thou King

of saints ; who shall not *fear* thee, O Lord, and glorify thy name ? For thou only art holy.'

A similar exhibition of mercy and judgment characterized the providence of God when the children of Israel came into the land of Canaan. The Church was here blest with civil and religious freedom. The ordinances of God were established, and temporal mercies flowed like rivers of milk and honey through their peaceful possessions. But the Lord bestowed these signal blessings by the very means of inflicting judgments upon his enemies. Hear the description which the prophet Habakkuk has given of that wonderful train of providences, by which God went forth for the salvation of his people. 'Thy bow was made quite naked, according to the oaths of the tribes, even thy word. Thou didst cleave the rivers of the earth : the mountains saw thee, and they trembled : the overflowings of the waters passed by : the deep uttered his voice, and lifted up his hands on high. The sun and moon stood still in their habitation : at the light of thine arrows they went, and at the shining of thy glittering spear. Thou didst march through the land in indignation, thou didst thresh the heathen in thine anger ; thou wentest forth for the salvation of thy people, even for salvation with thine anointed : thou woundedst the head out of the house of the wicked, by discovering the foundation unto the neck.' Thus did God bestow signal blessings upon his Church by bringing them into

Canaan, while, at the same time, he executed judgment upon the people of the land, for the day of vengeance was in his heart, and the year of his redeemed had come.

We might adduce many more striking instances of favor to the Church, from the various deliverances by the Judges, and the restoration of Israel from captivity; and in all of them you should see the same exhibition of justice executed upon the enemies of God. But the time would fail me to tell of Gideon and of Barak, and of Sampson and of Jephtha; of David also, who through faith subdued kingdoms, bringing prosperity to the Church, and dismay upon her enemies.

Passing by all those vivid displays of the mercy, and the justice of God, which were made from the settlement of Israel in Canaan, to the coming of Christ, let us inquire if the same principle prevails in the government of God as evinced by his Providence under the Christian dispensation.

The coming of the incarnate Savior was itself the richest blessing which the Church had then ever enjoyed. But the Prophet represented Christ as acting upon the same principle—as bringing blessings for his friends and judgments for his enemies. Isaiah says, speaking in the name of the Messiah, ‘The Spirit of the Lord God is upon me, because he hath anointed me to preach good tidings to the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the

captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, *and the day of vengeance of our God.*' And God, speaking by Malachi, says, 'Behold I will send my messenger, and he shall prepare the way before me, and the Lord whom ye seek shall suddenly come to his temple, even the messenger of the covenant whom ye delight in; behold he shall come, saith the Lord of Hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire and like fuller's soap.' These prophecies plainly show that the same principle should exist under the Christian dispensation which had characterized the earlier history of the Church; that the wicked were to be punished whenever the righteous were blest.

Thus, when John the Baptist made his appearance, he testified of a Savior who should distinguish between the precious and the vile, and redeem his people with judgment. This language is, 'And now, also, the axe is laid at the root of the tree; every tree, therefore, which bringeth not forth good fruit is hewn down and cast into the fire.' He repeats the same thought, under another similitude. 'I indeed baptize you with water, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost, and with fire.' That is, he shall baptize his friends with the Holy Ghost and his ene-

mies with fire. He continues the same thought under another illustration still. 'Whose fan is in his hand, and he will thoroughly purge his floor and gather his wheat into the garner, but he will burn up the chaff with unquenchable fire.' In accordance with these representations, we find, that when Christ came he acted upon the principle which had always characterized the Divine government. When he granted signal favors to his Church, he executed signal judgments upon his enemies. It is true, that while he stood forth in the form of a servant, and as an example for his followers, he did not strive nor cry, neither did any man hear his voice in the streets. A bruised reed he did not break and the smoking flax he did not quench, till he sent forth judgment unto victory. But no sooner is that great sacrifice, upon which the hopes of the Church are suspended, offered up, than the signs of mercy and of judgment fill both the friends and the enemies of God with anxious expectation. The veil of the temple is rent in twain from the top to the bottom; and the earth quakes and the rocks rend, and many of the sleeping saints wake in their tombs and come forth, and go into the holy city, and appear unto many. The Lord Jesus has finished his work of humiliation, and has ascended on high, leading captivity captive, and giving gifts to men. But no sooner is the Savior seated upon the throne, than you perceive the same principle that we have traced all along through the history of the

former dispensation. In his first remarkable interposition in behalf of his Church, when multitudes were converted, and induced to pledge their entire possessions and their lives for the honor of their Savior, even then he made a remarkable public exhibition of his justice in the sudden destruction of Annanias and Sapphira. It was, also, at the precise time when the word of God grew and was multiplied under the ministrations of the Apostles, that the Angel of the Lord smote the ungodly Herod, and he was eaten of worms, and gave up the ghost.

But these were only a prelude to more striking providences that were now at hand. The partition walls between Jews and Gentiles were breaking down; the swift messengers of God were proclaiming the everlasting Gospel to the ends of the world; and a holy influence, giving efficacy to its blessed principles, was spreading like leaven through the nations. But these blessings came not alone. The day of vengeance was in the heart of the Savior, and the year of his redeemed had come.

When the Gospel of the kingdom had been preached in all the world for a testimony to all nations, then appeared 'the abomination of desolation, spoken of by Daniel the Prophet, standing in the holy place.' Earthquakes, and direful prodigies announce the coming of the Son of Man. An infuriate soldiery fill Jerusalem. Unhallowed feet enter the holy place, and a scene of

carnage and devastation ensues, which might chill the hearts of the fiercest barbarians. Our Lord, in predicting this event, declares that then shall be great tribulation, such as was not since the beginning of the world, no, nor ever shall be.

There are several other striking manifestations of mercy to the Church from the first rapid spread of Christianity to the present day; and in all of them there is the same impressive exhibition of Divine justice.

We notice only the Reformation, and some of the events of our own times. Martin Luther was raised up as an angel, which should fly through the midst of heaven, having the everlasting Gospel to preach. But by him the Lord sent not peace, but a sword; and although he brake the chains of ecclesiastical despotism, and almost dethroned "the man of sin," yet the self-same sound which proclaimed a jubilee to the Church, was a war-blast, and the voice of God's indignation against his enemies. The nations were shaken—Messiah was going forth for the salvation of his people, because the day of vengeance was in his heart, and the year of his redeemed had come.

In exact accordance with the foregoing are the providences of God in our own day. The Lord is appropriating the silver and gold, and the moral energies of his people, to the enlargement of Zion. The Bible societies are spreading the word of life, and the missiona-

ries of the cross are publishing the Gospel to all lands. Nor are these efforts without abundant success. In the islands of the Southern Pacific, the remarkable prophecy which declares that 'a nation shall be born in a day,' has been repeatedly fulfilled. The Sandwich Islands have thrown their idols to the moles and to the bats. The Spirit has been shed forth upon Ceylon. India has received the word of God. Indications of light are again appearing in the East. The western wilds of our own country are beginning to bud and blossom as the rose. A redeeming spirit has gone forth in behalf of Africa, and Ethiopia is, at this moment, stretching forth her hands to God. In addition to this, a free and disenthraling spirit is diffusing itself in the political world. The love of freedom is becoming the passion of the civilized world; and the thrones of despots, and the bulwarks of domestic slavery, alike feel the power of the impulse.

But have there been no judgments abroad in the earth during the last half century, in which such signal interpositions have been made in behalf of the Church? Yes, if Christians of Great Britain and America have been excited to holy enterprise, and if their efforts, crowned with abundant success, have, with an immense reaction, multiplied their blessings at home, yet, it is not long since France rang with blasphemy and was drenched with blood.

If the Messiah has made a rich and bloodless con-

quest over some of the islands of the sea ; and kindled up many glowing beacon lights by our missionary stations in the dark places of the earth,—he has at the same time trampled upon South America and Mexico, and Greece and Spain, in his anger. Their blood is sprinkled upon his garments, and he has stained all his raiment, because the day of vengeance is in his heart, and the year of his redeemed is come.

If we contemplate the providences of God among ourselves, we shall find them strongly characterized both by mercies and judgments.

It is but a few years since there had been no signal displays of mercy for a long period to the churches in our land. There was no general refreshing from the influences of the Spirit. There was no mustering of the hosts of the Lord to the missionary enterprise. The church depended in a great degree, upon her Sabbath day morality, and in too many instances was satisfied if the unconverted and her own offspring were found externally sitting by the door-posts of wisdom. But God has appeared to bless his people. Hundreds of thousands have been converted to Christ, and all our instrumentalities for extending the gospel have been vastly augmented. The same period has been equally distinguished for severe judgments. The wicked have been left to do wickedly, in an extraordinary degree. Faticism has risen and raved under every possible pretext. It has assumed the guise of piety and philan-

thropy, and of the love of political rights. It has excited against itself a spirit equally violent and atrocious, and then with an awfully swift proclivity it has gathered together men and women, sanguine religionists, and bitter infidels, persons that resemble one another in nothing but in their hatred of sound principles and of quiet unobtrusive goodness. These, like the most diverse plants of a rank vegetation, have affinities enough to smolder and decay in the same heap. God has left them to disgrace the nation by the noisome steam which they send up in the face of day, while perishing in their own corruption. There certainly have not been such examples of depravity brought to light during the history of this nation, as have been revealed since the commencement of the missionary and revival period of the American Church.

In addition to all this, we have had peculiar direct inflictions from the hand of God. Pestilence has done a dreadful work in this nation. The land has been made almost like Egypt, when there was not a house in which there was not one dead. Then the channels of business were obstructed, and thousands have been thrown down from the high places of opulence into the most mortifying embarrassment and want. This judgment has tried men's principles. To many it has proved that they loved their possessions more than their integrity; and to others of higher pretensions it has shown the astounding fact, that though they once gave of their

abundance they have none of the spirit of the poor woman that cast her two mites into the treasury. In short, while the church has never been so richly blest in our country, and has never appeared so much like coming up out of the wilderness, leaning upon her beloved, as she has during the last thirty years, yet the enemies of the gospel have been rapidly preparing for an awful doom, and sinking in great numbers under the judgments of God. The day of vengeance is in his heart, and the year of his redeemed has come.

We have now completed our survey of the Providences of God.

It remains for us to show the application of the principles illustrated to the case in hand, to show that it has a bearing upon the question respecting eternal punishment. We have seen that it is a general principle of the Divine government, so far as that government is seen in the dispensations of Providence, to inflict judgments upon the wicked at the same time in which remarkable blessings are bestowed upon the righteous. Here, observe, that in these temporal judgments there is generally no intimation that they are disciplinary, or that they were inflicted to promote the good of the sufferers. When the righteous are mingled with the wicked, and suffer under the wide-spread storm of a public judgment it proves to be salutary discipline to them. It so operates also in numerous individual cases ; but in those instances cited from the Scriptures, they are

represented as dispensations of mercy to God's people, and of justice upon his enemies. God often chastens his children. But in these inflictions, instead of fatherly correction, there is wrath; and instead of chastisement, there is judgment.

Take, in connection with this, another truth. God is unchangeable. A principle of action, which is at one time consistent with him, is eternally consistent. He did, once, destroy his enemies by a flood. He sent a fire upon Sodom in his anger. He punished the unbelieving Jews for rejecting Christ. He has established his character as a God of judgment. Would it be strange if he should eternally act on the same principles?

So far, therefore, as the providential government of God goes to make an impression respecting punishment in the future, it *confirms* the doctrine that justice will be exhibited as long as rich blessings are imparted to the righteous. Did God distinguish between Cain and Abel; and shall he not still judge the righteous and the wicked? Did he show his power and make his wrath known in the days of Noah? But 'as the days of Noah were, so shall the coming of the Son of man be.' Was it essential to the honor and glory of God that he should execute judgment upon the cities of the plain? And shall sinners now expect to escape, when Sodom and Gomorrah, and the cities about them, are set forth for an example, suffering the vengeance of eternal

fire? When God interposed for the deliverance of his people from Egyptian bondage, did he make a signal display of mercy to his friends, and of wrath upon his enemies? And will there be no marks of his avenging justice when he shall bring his friends to the full enjoyment of heavenly blessings? Must such a judgment as that which was poured out upon Jerusalem be inflicted upon the enemies of God when he appears to extend the borders of his earthly Zion? And when this same Savior shall complete the work of redemption, and bestow a blessing upon his church, compared with which all her former blessings are but as a star-light to the sun, will there be no marks of his avenging justice upon his enemies?

Suppose the doctrine of Universal salvation true, and what meaning can be attached to all these tremendous judgments? Is it to be credited for a moment, that the flood was a merciful dispensation, to remove the inhabitants of the old world to heaven? Was the burning of Sodom designed just to purify its inhabitants, and save their souls eternally? Was the overthrow of the Egyptians in the Red Sea, an act that would impress us favorably with the notion that God is determined on the salvation of all men? Does the death of Annanias and Sapphira, and the suicide of Judas, appear like a translation to a state of heavenly blessedness? Can it be supposed that the simple dissolution of the body changes the whole aspect of the Di-

vine government : or, shall we not rather conclude that after death we shall find the same principles ; changed only in this one respect, that they shall appear more clearly and fully exhibited ; that then, mercy, and justice, shall be set over against each other, in the final allotment of all the sons and daughters of Adam ? The providences which we have been contemplating have been the great means of keeping alive in men's bosoms the expectation of a future and unending retribution. God's revealed declarations alone teach clearly the great principles of the Gospel ; but his applications of those principles, in reiterated providential uses, impress human hearts, and secure an unquestionable credence.

In concluding this argument for confirming our doctrine, let me make a practical application of these solemn truths to every soul that hears me. My beloved friends, the day of judgment, like the coming of the flood, will be a day of wrath to all who have not betaken themselves to Christ the ark of safety. It will convince all that are ungodly, of their ungodly deeds. It will chase away every delusion of earth, and break every charm of self-deception. Yes, the darkness of error shall flee away, and the light of eternity shall manifest to every soul that *that* very holiness which beams from the countenance of the Judge, giving light and joy to the righteous, shall fall upon the ungodly as a consuming fire. You cannot ask, then, with the scoffers of old, where is the promise of his coming ? without doing vi-

olence to conscience, and acting against palpable facts. You have the history of God's dispensations before you. If any thing can prove such a point, the providences of God have proved that the Lord is a God of judgment. The same principle has been illustrated by instances in your very presence. Have you not seen rich mercy and avenging justice with your own eyes? Have you never seen a child of God, borne peacefully along through the dark valley of the shadow of death? Have you not watched the kindling triumph upon his countenance till the cry, 'Come, Lord Jesus,' seemed to be changing to the song, 'Now unto him that loved us, and washed us from our sins in his own blood, to him be glory and dominion for ever.' But you have seen no such sustaining hope; no such triumphs, from any source, in those who have rejected the precious Savior, and relied upon the justice or goodness of God without faith in Christ. On the contrary when death appears, you know that they are commonly found to be in comfortless stupidity, or speechless agony; or are exclaiming in broken accents—"Not prepared—too late—O for one hour for repentance—hell is already kindled in my bosom—I am lost forever."

Does the doctrine of eternal punishment seem too dreadful to be entertained? I am aware of it. So does the flood, and the destruction of Sodom, and every fatal shipwreck, and every instance in which men have been consumed in their burning dwellings, seem too

dreadful to be entertained. But, my friends, there is a peculiar relief in respect to this terrific doctrine; there is no necessity that any one of you should endure it.

It is true there will be a flood of wrath, and billows of fire. But an ark is prepared for any that choose to escape. Does the judgment seem severe? Then get you into the ark. Do the thoughts of its mighty and endless swellings seem too dreadful to be endured? Then get into the ark. Are there great difficulties in the way? Then press your way with so much the more earnestness into the ark. Make haste, too, I beseech you, for the time is at hand when Christ shall set mercy and judgment over against each other.

The day of vengeance is in his heart, and the year of his redeemed is come.

LECTURE IV.

ARGUMENT AGAINST UNIVERSALISM DEDUCED FROM ITS MORAL INFLUENCE.

Even so every good tree bringeth forth good fruit ; but a corrupt tree bringeth forth evil fruit.—MATTHEW vii. 17.

A DIFFERENCE of religious opinions has occasioned much perplexity in the minds of serious inquirers after truth. Men look abroad and discover a great variety of religious principles supported by plausible reasoning. Every sect has seemed to them to support its views by reasoning which cannot be successfully resisted, or by an ingenuity which they cannot meet, or by a sophistry which they cannot detect and expose. Hence they are ready to conclude that one religious system is very nearly as well sustained as another ; and that none is attended with an amount of proof that is absolutely satisfactory. This difficulty results from overlooking the simple principles of the Gospel, rather than from any doubtfulness about the principles themselves. Common sense, and the word of God, and not refined speculation, are the means by which we become acquainted with religious truth. Discussions of the most refined

and philosophical cast, it is true, may be useful ; and indeed they are to a degree necessary, in order that the advocates of error may not be able to say that we have refused to meet them ; and to meet them fairly, and on their own ground.

But, after all, we rely more for the defence of truth upon those plain, intelligible reasons which children can understand, than upon all the philosophy which the schools have ever taught. How do we decide whether a man possesses a humane disposition ? Certainly not by some elegant expressions of his own on the subject. One may speak to us of sufferings that he has witnessed, in terms of the deepest commiseration. He may weep, and before we are aware of it, may operate upon our hearts with all the charm of the finest tragical effect ; but such an exhibition, with all its appearance of superior tenderness, will not produce upon a well-balanced mind, half the conviction in favor of the humanity of the individual, as would have been produced if you had seen him denying himself of one half of one of his ordinary meals, that he might impart it to a suffering fellow-creature. On the same principle we judge a man to be truly religious, when we find that his views of religion are, with him, living principles of action. And we judge that religious system most accordant with truth and sound principles, that produces the best practical effect upon those who embrace it.

The text which we have just read in your hearing is

a fine specimen of that simple and practical method, by which our Savior instructed us to form a judgment of men by their conduct. He had just been speaking of false teachers. He represented them as possessing a plausible appearance, while their influence was of a most baleful and disastrous character. 'Beware,' says he, 'of false prophets who come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits;—do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree evil fruit.' The instruction directly communicated is this: the characters of men are known by their conduct—by the kind of influence which they exert upon the community. Although, the language of the text has reference to the single instance of judging of the characters of men by their influence, yet, it will not be denied, I think, by any, that it is entirely fair to judge of a religious system by the same test. No religious body is willing to acknowledge that it shrinks from an estimate made from a full observation of its practical results.

It is by this test that we propose, in the following lecture, to examine the doctrine of Universal salvation.

Here are two systems of religion before us, each claiming to be founded upon the sacred Scriptures. The one has inwoven with it, the doctrine of the eternal punishment of some of the human race. The other as-

serts that all men will be saved. The former is held by Presbyterians, Congregationalists, the Reformed Dutch Church, Lutherans, Baptists, Methodists, Episcopalians, and some other denominations among us. The other system is maintained by Universalists. Both of these cannot be true.

Let us contrast their practical influence, and see which has the best claim to be considered the religion of Christ and his apostles.

Previously, however, to our entering upon this contrast, it is necessary to make a few preliminary statements.

It cannot be properly inferred that a system of religion is false, because *some* who pretend to embrace it are immoral in their lives. We shall not urge it as an argument against Universalism, that some individuals who have embraced and advocated the system, have been profligate and vicious men. On the contrary, we cheerfully admit that there may be equally profligate men within the pale of orthodox churches. Men are operated upon by example, and early impressions, and by various causes, which, as the case may be, either fall in with, or check the influence of their religious systems. Hence, we find individuals that embrace the most purifying systems of faith, over whom their religious creed has very little influence. Such may be immoral, in spite of the good tendencies of their religious belief. On the other hand we find individuals who em

brace the most debasing principles, but who are restrained from vicious indulgence by the example of others, or the institutions of a religious community, or by a regard for their good name. Such may be said to be *regular* in their lives, and to exhibit a fair deportment, in spite of the unhappy influence of their religious principles. Yet it is perfectly manifest that religious systems exert an immense influence upon the great body of their respective adherents, and this influence is purifying or corrupting, happy or disastrous, according to the nature of the system embraced.

To show you the manner in which we mean to conduct this argument, let us suppose that our business at this time is an investigation of the respective claims of Mohammedanism and Christianity. The advocates of Mohammedanism are present, and we are all agreed that one of these systems is the true religion, and the other false. We farther agree that as the tree is known by its fruit, so that system is the true one which produces the best moral effect.

Now, in contrasting the moral influence of these two systems, it is evident that we could come to no definite results, if Christians, on the other hand, were selecting the worst Mohammedans that the world has produced, and contrasting their characters with the worst characters which the Mohammedans can specify in the Christian Church. We might possess no measure by which we could determine the precise amount of guilt belong-

ing to this selected refuse of both parties. Such a procedure might lead to mutual recrimination and abuse, without the least tendency to prove anything, except the obvious truth that there is much that is wrong in both. But, suppose we can show by a specific induction of facts, without any unkind detraction of individuals, that Christianity has erected hospitals, and alms-houses, and innumerable other foundations of charity ; and that such a thing was never seen in Mohammedan countries : if we can demonstrate that Christianity has, in many instances, tamed the ferocity of the blood-thirsty savage, and that Mohammedanism has, in every instance, increased the thirst for blood in the community where it has prevailed. If we can show that Christianity has elevated the female sex, and promoted chastity and purity of manners ; and that Mohammedanism has always made woman a slave, and uniformly led to unbridled lust, and to the greatest dissoluteness of manners ; I say, if we can show that these strong and impressive contrasts exist between the moral influences of the two religions, the argument becomes a moral demonstration, that Christianity has far the highest claims to be considered the true religion.

In the same manner, we shall proceed to contrast the moral influence of Universalism, with the moral influence of that system which maintains the doctrine of eternal punishment.

That there may be no possible ground for complain-

ing that I have used the sacred desk to trifle with the feelings of those whose views I am opposing, a deficiency of good influence in Universalism shall alone be insisted on. I shall be allowed, however, to express the opinion that it can be shown, from undeniable facts, that the doctrine of Universal salvation tends to produce immoral conduct in its believers. The details, by which such a position would be sought to be maintained, would be unnecessarily invidious, and the object of the comparison may be attained, while we admit that many Universalists possess characters at once amiable and upright. We will not, then, adduce other arguments and facts than such as we regard as competent to sustain the truth of the following proposition :—

UNIVERSALISM DOES NOT PRODUCE A RELIGIOUS LIFE ;
WHILE THE SYSTEM OPPOSED TO IT DOES PRODUCE GENUINE
PRACTICAL PIETY.

To illustrate and establish this position, let it be observed,

I. *That the system which contains the doctrine of eternal punishment, induces many persons to come out from the world by an open and public profession of their faith in Christ ; but Universalism does not produce such results.*

It is an undeniable requisition of Christianity, that men should unite themselves together in a distinct body,

known as the Church. The Apostles and early Christians did thus unite themselves together. They received the ordinances of baptism and the Lord's supper. They had Elders appointed to rule over them, and persons were publicly excommunicated from the body of believers, when they departed from the faith, or habitually violated the precepts of religion. Always, from that day to the present time, wherever religion has prospered there has been a public profession of faith, and a regular organization of Churches. During the most bitter persecutions the friends of Christ have felt themselves called upon publicly to profess their attachment to his cause. At the present day, that system which contains the doctrine of eternal punishment, induces multitudes to come out from the world and profess religion. Nor does it produce this result in those places merely, where this system is already popular. It makes its way into communities that are deeply prejudiced against it, and plants a little church in the midst of opposition and reproach; and yet, within a few years, we see houses of worship erected, and large numbers of those who but a little before had cast contempt on all religion, are now coming out publicly with a profession of their faith, and willingly enduring reproach for the sake of Jesus Christ. But Universalism does not produce such results. On the contrary, the more extensively it prevails in any community the less there

is of religious profession of any sort. It is not maintained that a religion is evangelical and divine, in proportion to the amount of visible public profession which it produces. But if a system, in proportion as it prevails, destroys *all* serious pretensions to piety, that system plainly cannot be apostolic. Now, although Universalists believe in Church organization, and a public profession of piety, and sacraments, yet, seldom do we see anything of the kind among them. In very many of their congregations, they have no organized church, no baptisms, no administration of the Lord's Supper. Nor can they give as a reason for this, that they do not hold to external ordinances.

In some of their congregations, especially in our cities and large towns, they have church organizations and sacraments. But, in general, religious profession and sacred ordinances decline in proportion as Universalism advances.

In a country town, in which I had occasion to be well acquainted, a Universalist minister was supported for several successive years. The wealth and leading influences of the place favored the doctrine, and a church edifice was built for the Universalists far superior to that of any other denomination ; yet, they had no church members, no sacraments, no deacons, no discipline ; and I appeal to all who are at all acquainted with the spiritual state of the denomination, if their

congregations generally in the country are not in a similar condition.

Look the country over, and you find very few instances in which Universalists have been led by their system to come out from the world and profess religion. Their ministers maintain, like ministers of other denominations, that some of their hearers are spiritual and devout, and that others are merely nominal believers. Yet, it is manifest that compared with other denominations, very few of their people are led to make any pretensions to serious piety. When Paul went to a given place and preached the Gospel, many believed and were baptized. He organized a church, ordained elders, and went to another place, and similar results generally followed. There is something quite like this in very many places where those ministers preach, that hold the doctrine of eternal punishment. On the contrary, it is an undeniable fact, that where Universalism prevails most, there are the fewest persons that profess religion. Can Universalism be the true religion? This leads us to notice another point of contrast still more remarkable.

II. That system which contains the doctrine of eternal punishment leads to a life of prayer, but Universalism does not.

There is scarcely any one duty that is more frequently

insisted on, and more powerfully enforced in the New Testament than the duty of prayer. Our Savior enjoined it in a great variety of instances, and enforced his injunctions by his own example. The Apostle Paul instructed his fellow Christians to pray always, and the disciples are frequently represented as convened together for the express purpose of engaging in united social prayer. Indeed we have no dispute with Universalists with respect to public, family, and secret prayer being a duty plainly enjoined in the Scriptures. They would probably be grieved by any intimation from us that they do not regard prayer as possessing quite as much importance as we attribute to it. So far are they from disagreeing with us with regard to an obligation to perform the duty, that they generally pray in public when they deliver their public discourses, and some have even been known to pray in their families. Now, observe the fact, that very many of those who believe in the doctrine of eternal punishment, do actually pray in their families morning and evening, and in the social circle, and also maintain secret devotion. But how seldom do you find Universalists maintaining regularly family worship. A gentleman who was a respectable Universalist minister in this city, but was recently converted, informed me in answer to some inquiries on this subject, that he had never known of an instance of family prayers being observed by a Univer-

salist. He had often spent the night in the family of a brother minister, but was never asked to pray, and never heard prayer proposed in the family. My own observation has been more favorable. I have known two instances in which family prayer was observed by Universalists. In both of these cases, the duty was performed but for a short time, and then relinquished. I do not deny that there may have been instances in which prayer has been regularly maintained in the family of a Universalist, but certainly the instances are sufficiently rare to justify the assertion that Universalism does not, like the opposite system, lead to a life of prayer.

And who ever heard of a meeting expressly for prayer, conducted by Universalists? One such meeting I am aware was instituted in this city during the last year. But the minister, who appointed it, was converted as a consequence. It cannot of course be denied, that there may have been other instances of Universalist churches holding meetings for prayer; but this I can say, that after observing with much interest the practical operation of their system for twenty years, and after having inquired of many of their own ministers in relation to these facts, I have never heard of any other instance than the one just alluded to. When Peter was in prison the disciples assembled for prayer, and Christians of various denominations in every age

have assembled for this delightful and solemn social worship. Will it be said that the numbers of the Universalists are so small that it cannot be expected that such meetings will occur among them so frequently as among other denominations? But their numbers are not everywhere small. We can point you to whole townships where Universalism has a complete ascendancy, and yet you shall not hear of a single meeting for years among them, the object of which is principally to supplicate blessings for themselves and to intercede for others. Besides, if their numbers were ever so inconsiderable, this furnishes no reason why they should not meet together, and spend an hour in seeking the blessing of God by calling upon him in prayer. When other denominations, that hold the opposite doctrine, are few and feeble, they meet the more frequently for this purpose. Do their general conventions of ministers and delegates ever recommend days of solemn prayer, on account of the low and languishing state of religion? Who ever heard a single note of warning from such a body, or the least concern expressed for the cause of vital piety? Nor is it pretended that in order to be a consistent Universalist one must retire daily to his closet for the purpose of secret prayer. I have myself asked a large number of Universalists if they observed daily seasons of retirement for devotion, and never yet found *one* who would pretend to the discharge of that duty.

This neglect, we are certain, does not arise from any objection to set times of prayer—such objections as are made by the Society of Friends, because they do offer prayer in connection with public preaching, when the eyes of men are upon them. Now, can it be, when we have two systems of religious belief before us of such a character that one is the precise converse of the other, and only one of which is true; can it be, that while one leads in a great many instances to a life of prayer, and the other does not, that *that* system which does not lead to prayer, is the true religion? Does a system of false religion lead men to pray in the family and the closet, and the true Gospel induce men to neglect all seasons of devotion, except those which are public and visible? By their fruits ye shall know them.

III. *That system which contains the doctrine of eternal punishment leads men to active exertions to send the Gospel to the destitute; but Universalism does not.*

It will not be denied that our Savior felt great compassion for the souls of men. A regard for their spiritual interests led him to leave the bosom of his Father, and visit our world; and take upon himself the vestments of humanity, and move among us in the form of a servant. At one time, when our Lord looked upon the multitudes, we are told he was moved with compassion on them, because they fainted and were scattered

abroad, as sheep having no shepherd ; then saith he unto his disciples, the harvest truly is plenteous, but the laborers are few ; pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest. It was the same spirit which led the compassionate Redeemer of men to submit to be buffeted and spit upon ; and crowned with thorns and nailed to the cross. Such was the compassion manifested in his life and sufferings. After he had arisen from the dead, the same regard for the spiritual well-being evidently reigned in his bosom. When he was just ready to ascend up to heaven ; when he stood between his sepulchre and his throne, he left this one injunction,—‘ Go ye unto all the world and preach the Gospel to every creature.’ The Apostles obeyed this command. They were persecuted from city to city, yet they ceased not to preach Jesus and the resurrection. They went forth to the heathen. They endured perils by sea, and perils by land, and perils among false brethren ; and so zealous were they in the cause, and so indefatigable in the prosecution of their work, that the Gospel was preached to the greater part of the habitable world during the lifetime of the Apostles. They ‘ counted not their lives dear unto themselves if they might finish their course with joy, in testifying of the Gospel of the grace of God.’ And Paul tells us that he became all things to all men, if by any means he might save some.

Now the same spirit prevails in some degree among those that hold the doctrine of eternal punishment. Some, like the early Christians, have given liberally of their goods; others have relinquished fortune, and friends, and country, and exposed themselves to a life of suffering for the sake of carrying the Gospel to the destitute.

But Universalists do not make any such sacrifices to send the Gospel to the destitute. Other denominations are planting their missions all over the heathen world. Which have the best claim to be considered as holding the truth, and as exhibiting the religion of Christ and his Apostles; those whose compassion for a world lying in wickedness, leads them to spread the Gospel abroad at great expense, or Universalists, who claim that their views are wholly apostolic, and yet do not plant a single mission among the unevangelized millions of our race?

In connection with this part of our subject it ought also to be remarked, that almost every other denomination of professed Christians has erected various foundations of charity. They have their associations for the relief of the poor; their charity schools, and their seminaries of learning. But where is there a foundation of charity, of any consequence, established by Universalists? Where has any thing been done by a *body* of Universalists, which shows that their system has exerted an influence to render them benevolent? On the

contrary, we assert, without the least fear of contradiction from Universalists themselves, that wherever their doctrines are ascendant, there is little or nothing done to establish foundations of charity, or to send the Gospel to the unenlightened parts of the world. Can Universalism be the true religion? By their fruits ye shall know them.

IV. That system which contains the doctrine of eternal punishment, often reclaims men from vicious habits and from a life of sin, but Universalism does not.

The Methodist missionaries among the Indians in Canada, inform us, that of an extensive tribe, where drunkenness prevailed universally, almost the whole of the people have been led, through the preaching of the Gospel, to abandon altogether the use of intoxicating drinks. This change has been produced within a few years; but has Universalism one such trophy, by which it can be shown to have exerted a happy moral influence? The missionaries to the Sandwich Islands found the habit of intoxication universal among that benighted people. Infanticide was common; and the most shameless and unchecked prostitution prevailed. Within a few years intoxication has utterly ceased—laws have been enacted against the vices referred to; and a large share of the population has become acquainted with the rudiments, and more than sixteen thousand

souls have become consistent Christian worshipers. Has Universalism wrought any such changes? Yet if it be true, the true religion will doubtless be more effective in reclaiming men from sin than a system of falsehood. In our own country we all know it is not uncommon for the Gospel to exert such an influence on a new village or town, that in a few years its whole character is vastly improved. But who ever saw a neighborhood or village, of degraded moral character, restored to a good moral and religious character by the introduction of Universalism? If the system has ever produced any such results, the fact has been greatly overlooked. I have never met with any account of such a thing in their own reports of the doings and successes of their clergy. Is Universalism the true religion?

We have often seen individuals also, who have been zealous Universalists, converted to the belief of the opposite system; and on this change taking place, we have seen a happy change in their lives.

It is not a strange thing to see a man renounce Universalism and commence a life of prayer at the same time. Probably most of us have seen Universalists plainly improved in their moral character by renouncing Universalism and embracing the opposite system. But the reverse of this, I will venture to assert, never takes place. You cannot find an instance, in which a devout and humble Presbyterian, or Episcopalian, or Baptist,

or Methodist, has become more pious and heavenly-minded by becoming a Universalist. On the contrary, you may observe, in most cases, where professors of religion of these denominations become Universalists, they abandon their habits of piety as a preparation for embracing their new doctrine.

The process is commonly something like this :—First, they give up secret prayer, then abandon family worship, then leave the communion table, then fall into some vices, then become Universalists. I appeal to the slightest observers of the changes that take place in the moral and religious character of men, if this be not perfectly common. Are not very many of those who once made a credible profession of piety, but who have since apostatized, are not very many of them Universalists? But where do you find the same process in a change from Universalism to the opposite system? But you cannot find one instance in which the opposite process was observable. When have you seen a man, evidently devout, and to all appearance a spiritual Christian while a Universalist; but who, first forsaking his closet of secret devotion, and then abandoning family prayer, and then leaving the communion of the Universalist Church, and then falling into vices, apostatized from his religious life, and became a Presbyterian as the last step in the process? Never. You may often hear it said of a person, that a few years since he was thought to have become a spiritual believer; he

prayed, and exhorted others, and united himself with the Church; but since that time there has been a great change for the worse; he has become shamefully vicious—has been excommunicated from the Church, and is now a Universalist. But I venture to say, that you never heard the reverse of this with respect to any one. You never heard it said of an individual, that a few years since it was thought he experienced religion; he reformed his life, prayed, exhorted others, and seemed very devout, and joined the Universalist Church; but since that time he has gradually declined in his character for devotion; become vicious; been excommunicated by his Universalist brethren, and finally sunk down into vice and Presbyterianism. The point of the contrast lies in the fact that, while the first process is a thing often spoken of, yet nobody, not even Universalists themselves, ever think of such a representation as is made in the latter. When men change their religious views from Universalism to the opposite system, that change is often the occasion of a great and happy change in their moral character; but when the change is in the other direction—from Orthodoxy to Universalism—the change of character, if any occur, cannot be said to be reformation. No one ever thinks seriously of importing a Universalist minister into a place where there is no religion; into a place where gambling and profaneness, and Sabbath desecration prevails, as a means of amending the morals of the people; and we

have often known of men's falling into Universalism as a last step in a process of continued moral defection : but men never fall away step by step from Universalism and devout piety into one degree of sin, and thence into a deeper shade of guilt, reach Orthodoxy as the last step in the process. Can there be any doubt as to which system is the true religion ? By their fruits ye shall know them.

V. That system which contains the doctrine of eternal punishment, never occasions distress to those who rely upon it in a dying hour ; but Universalism often leads to the most distressing apprehensions on a death-bed.

That you may see clearly the points of contrast on this topic, which bear on the case, just observe, that it is not denied, that Universalists may sometimes die in peace. Men who have been ardently attached to a theory, like those who are attached to their country, may die bravely in its defence ; and the Universalist may have strong hopes even upon a death-bed.

Nor is it pretended, that all who embrace the opposite system, die happily.

The point to which I wish to call your attention especially, is this. When the Universalist dies unhappily, he charges his distressing apprehensions upon the character of his religious system ; but when the believer in

the opposite system dies unhappily, he charges his distressing apprehensions, not to the character of his religious system, but to a want of conformity to its principles. Thus, you may often find a Universalist, upon his death-bed, crying out, in bitter lamentations ; declaring that he is going to hell, and warning his friends not to embrace the system which has ruined his soul. In such cases you will find a distinct disavowal of the doctrine, with the repeated declaration, that it *cannot*, that it *will not*, abide the trials of a dying hour. Turn now from this scene, to the death-bed of one who has acknowledged his desert of eternal punishment, and fled to the Lord Jesus Christ, as the refuge of his soul. See the sweet, the heavenly peace that rests upon his countenance in the prospect of death. But now a cloud passes over his mind. His Savior is concealed from his view ; he seems ready to pass through the swellings of Jordan alone ; the promises of God minister no consolation ; despair settles upon his countenance ; he is forsaken, as his Master once was, while passing through a similar struggle. He, too, like the Universalist, is led to exclaim, I am going to hell. But does he disavow the doctrines which he formerly embraced ? Does he say, This false and dangerous system has ruined my soul ? No such thing. He only complains that his life has not been conformed to his principles.

Thus if both die alike unhappily, this difference always exists. In the honesty of a dying hour, the Uni-

versalist, who dies unhappily, confesses that his *system* has effected his ruin ; while the believer in the opposite system, though he be left to what he supposes a foretaste of the pangs of damnation, testifies with his dying breath, that his system of faith has done him no harm—that his speculative views have been right, and that he has only failed through insincerity and want of faithfulness.

It is a well known fact, that while Christians of different denominations, for the most part, die peaceably and triumphantly, Universalists OFTEN lament that they ever knew that doctrine. I have attended the death-bed of several Christians of the Presbyterian Church in the course of my ministry. I have heard them say, “I long to depart.” One said, in view of immediate death, “Don’t call this dying ; it is but just beginning to live. My Savior is near—Jesus can make a dying bed feel soft as downy pillows are.” I have also attended the death-bed of four avowed Universalists. Two of them, though greatly distressed about their future state, did not relinquish their former sentiments till within a short time of their death. One, immediately on becoming dangerously ill, denied that he had ever really believed the doctrine of universal salvation ; and the fourth seemed altogether insensible to the subject. Now, if the tree is known by its fruit, can it be that Universalism is the true religion ? It leads not even to the profession of piety. It [silences the voice of

prayer. It refuses to send the bread of life to the destitute. It reclaims not the vicious from their sins. It generally leaves the soul to fearful forebodings on the bed of death. Surely this cannot be the religion for which Jesus shed his blood, and with which he blest our race.

In conclusion, permit me to call your attention to one inference from our subject.

It follows from what has been said, that your belief, touching the doctrine under discussion, is of immense practical importance. The influence of the two systems which we have been contrasting, is of a perfectly opposite character. The doctrine of universal salvation blights the prospects of this present life. As was said of the heresy of Hymeneus and Philetus, so may it be said of Universalism :—It will eat as doth a canker. But give heed to it a little, and it is like admitting poison into the blood. It may be agreeable to one who would, for the present, quiet his apprehensions about the future, but at the last it stingeth like an adder. Like a mercenary friend, who will fawn around you in prosperity, and yet be among the first to forsake you when adversity comes—so this system of faith will seem to befriend you while danger is not near ; but when death approaches, its day-dreams vanish. God appears to execute judgment :

“ Hope withering flies,
And Mercy sighs farewell.”

Avoid this doctrine, then, my friends, as you would the snares of death. If you have friends that believe it, endeavor, by every tender and faithful persuasion, to induce them to think—to reflect—to revise the subject.

LECTURE V.

ETERNAL PUNISHMENT NOT INCONSISTENT/ WITH DIVINE JUSTICE.

Shall not the Judge of all the earth do right?—GEN. xviii. 25.

WE receive it as an axiom in religion that God is just. And since we have proved from several unanswerable arguments, that he will punish some men eternally, we may infer with perfect safety, that eternal punishment is strictly and properly just. We are not satisfied, however, that you should be well assured of the fact merely ; we wish you to see *how* it is, that the eternal punishment of the wicked consists with the perfect justice of God. The accomplishment of this object, though not at all necessary for the establishment of the truth itself, is nevertheless of great consequence when we consider the practical efficacy of the doctrine in question.

You may have seen an individual in great affliction, where calamity has followed calamity ; his estate has taken wings, his children and wife have been snatched from his embrace, and suffering has been added to suffering, till nature seemed ready to sink under complicated distress ; you may have seen such an

one distinctly admitting that God is good in all these dark and distressing providences ; but still the simple admission of the doctrine exerts very little practical influence upon him ; for though he believes the general truth, he does not distinctly perceive its application to his own individual circumstances. Let him now see that his property has been a snare to his soul ; that the child that was taken from him had led him into idolatry, and that the loved companionship of his wife had cloistered him up in his own dwelling, when duty called him to public action and a widely extended Christian influence. Let him see that these blessings individually belonged to God and not to himself. I say, let him be brought to dwell on these considerations, and he will not only believe the doctrine that God is good and gracious, while inflicting the severest chastisement, but he will also perceive the application of the doctrine to himself ; and what was before an admitted fact merely, will become a most important practical truth. Precisely analogous to this, is the difference between a simple belief of the fact, that the eternal punishment of the wicked is just, and a perception of those views which tend to evince the agreement of such punishment with the principles of perfect justice.

It is not our object, therefore, to prove, in this Lecture, that God is just in the eternal punishment of the wicked. We have before proved that he will inflict it,

and we take it for granted that the Judge of all the earth will do right.

My object is rather to evince to you that so far as reason can advance in an inquiry of such extent,

THE DOCTRINE OF ETERNAL PUNISHMENT HAS NO APPARENT INCONSISTENCY WITH THE PRINCIPLES OF JUSTICE.

Before entering upon our argument, let me make some preliminary statements with respect to the nature of justice, that we may carry along with us, proper conceptions of what it is that constitutes a punishment strictly just.

All punishment is designed to support the authority of a violated law. Every transgression tends to diminish the power of that law, so that, in order that a punishment may be just, it must correspond with the importance of the law, and be sufficient to support its authority. In other words, every transgression of the law tends to diminish the sense of moral obligation in the community, and thus to open the way for the general prevalence of crime. Now one of two things must take place as a consequence of that transgression: either the community must suffer from this general relaxation of the laws, or the evil must be so turned upon the transgressor, that his *punishment* shall exert an influence against the influence of his *crime*. In short, justice requires that the evil resulting from an individual's transgressing the law, should not come

upon the community, but upon the head of the transgressor himself. Thus we have laws enacted against various crimes, with penalties, differing from one another, and we call them just laws, because we conceive the several penalties to be only fairly proportioned to the precepts which they were intended to sanction. It is readily conceded, that we may not be able to define exactly, the degree or duration of the punishment that may be due to the transgressor of a law made for the whole moral universe, containing in itself a transcript of the Divine perfections, and enduring as long as the king and the subjects of this illimitable and eternal empire. But we contend, that no man can show that an eternal punishment transcends the demands of a law and government of such extent and importance. On the contrary, so far as reason can go, it seems to confirm the views of revelation. Observe then,

I.—THAT THE ANALOGIES BETWEEN OUR PRIMARY NOTIONS OF JUSTICE AND THE IDEA OF ETERNAL PUNISHMENT, GO FAR TO CREATE THE PRESUMPTION THAT SUCH A PUNISHMENT IMPLIES NOTHING CONTRARY TO SIMPLE JUSTICE.

It is common to place alternatives before the minds of those whom we would influence, and to leave them to choose in respect to objects that are set over against each other as good or evil. In such cases we commonly magnify the advantages and disadvantages of these alternatives respectively, and we never feel that

we have committed any injustice by making the objects large, if men are left to make a free choice in respect to them. You find a poor man reduced by unavoidable misfortune to a condition of deep distress. The trifling sum of one dollar would afford him great relief. You tender it to him as a gift. But, under the influence of a cherished pride, he scorns to become dependent on you. You remonstrate with him, and show him that such a delicacy and such a pride of independence are extremely absurd. You evince to him that God hath purposely given us these varieties of condition for our moral discipline. That he intends to prove and exercise the generosity of some, and awaken the gratitude and humble the pride of others. You urge him again in the kindest manner to accept your gift. He admits the correctness of your reasoning, and views the alternatives of enjoying the supplies which your donation would purchase, together with a sense of obligation to his friend on the one hand, or suffering hunger with the gratification of his pride on the other. Now whatever you may think of that man in other respects, you know he has no right to complain of injustice on your part, if he suffers for declining your gift. You did him no wrong in the kind offer, and none in allowing him to make his election between the two alternatives. Nor would the principle be changed, at all, if the alternatives, while yet of the same kind, should be augmented to the highest degree. That is to say, if his

condition were such that you could lay before him a long life of abject poverty, and degrading social connections, with a total loss of self respect, and a deeply mortified and wretched state of feeling, as certain to ensue upon a given violation of conscience ; and if, on the other hand, you could give him the utmost assurance that a compliance with the admitted claims of duty would put into his hands some millions of dollars, and associate him with the refined, and the learned, and the virtuous, and lead him into a glorious career of high self-cultivation and philanthropy ;—I say, which ever side of these great alternatives he might choose, you would feel yourself guilty of no more injustice than in that case of which we have just spoken, and where the same thing was done on a smaller scale. The largeness of the alternatives implies no injustice in placing them before the mind ; nor, can it become a fair ground for complaint that you allowed the man the utmost freedom of choice. Indeed, God has done something quite like this in his providential dealings with men. He has, by the arrangements of his physical laws, said to an intelligent man, put down that cup, abandon those intoxicating draughts. If you will do it, you shall have worldly competence, and a highly reputable standing with your fellow-citizens, and your face shall be ruddy with health, and your spirits shall be buoyant and elastic, and your career shall gladden your beloved wife, and bless your children, and fill your

bosom with "a peace that is far above all earthly dignities." But, on the other hand, if you do not abandon the inebriating cup, you are doomed to poverty and public degradation, to dwell with a heart-broken, ruined family, to suffer a distressing sinking of spirits, and terrific disease, and a premature death. These alternatives are great; indeed, they may be said to be as great as our present state can well render possible. Yet, so far as I know, it is never complained of, that God has made the consequences of temperance and intemperance respectively so happy and so disastrous. Nor do men think of complaining of it as unjust that God allows them to choose freely, either of these two conditions. There appears to be no injustice in holding out opposite alternatives of good and evil to influence men to do right. It is equally clear, that there is none in making the alternatives of the most magnificent character. Indeed, the larger the objects subjected to our choice become, the more ennobling, in some sort, is the influence upon our nature.

This principle and mode of operation, which pervades all God's providential dealings with men, is, according to the Scriptures, carried out into the largest possible interests of an eternal state. We are offered, on the one hand, if we will humble ourselves and accept the boon through Christ, to be placed in such relations to God, and good beings, and holy influences, as shall lead to eternal self-improvement and usefulness,

eternal gratitude and joy, and the everlasting favor of our Maker. On the other hand, we are assured that an opposite course will remove us beyond the reach of good influences, and sink us in remediless and eternal ruin. We are called to make our election between these two conditions. Is there any injustice in placing before us such high alternatives, and allowing us freedom of choice? I confess, for one, that I not only feel no disposition to complain of it, but I glory in the privilege of being permitted to choose my own associates, and employments, and entire condition for eternity. I feel thankful to God, especially for that scheme of mercy, by means of which, after I had once chosen the attitude and condition of a rebel, he now sets before me life and death, blessing and cursing, and calls upon me to choose for myself, whether I will forever sing with the ransomed, or forever wail with the damned.

Another analogy, not less striking, may be drawn out from the universal impression that the injured party is never bound by the principles of justice to reclaim the delinquent.

If a man has injured you, and still continues in the course of wrong-doing, you are under no obligation to him to reclaim him. You may be under obligation to God, acting under his scheme of mercy, to attempt the reformation of your enemy. But, I mean to say, that the man who continues to injure you, and to suffer for his injustice, has no right to complain of *injustice* on

your part, in that you have not effected his reformation. This is so manifest, that among all the recriminations of men, you never hear one man complain that a ruler has neglected to exert reforming influences upon him while he was living in contempt of that ruler's authority. An illustration of this general principle may be seen in the manner in which men look upon the character of God, in connection with the fact, that men remain for a long time unreclaimed in the career of sin. Just suppose a case, which is, alas! but too common in this dark world, in which a man in his youth breaks through the restraints of a good religious education, and rushes on for ten years in a course of unchecked licentiousness. Does any one think of charging God with injustice in not having reclaimed this young man? Perhaps few would deny the entire ability of God to reform him, and yet men do not seem ready to charge their Maker with any thing like injustice towards the delinquent, in leaving him still to pursue his dark chosen way of evil doing. Suppose now that this same wanderer continues to wax worse and worse, till he is eighty years of age. He is now more guilty and more wretched than at any previous moment of his existence. Yet, God is not chargeable with injustice in not having reclaimed him. He is suddenly removed by death to another state of existence. His removal into another world no more affects his relations to God, in respect to his obligations, than if he had removed only to another State, or kingdom in this

world. Now, suppose that eighty more years pass in another state of being, and God has not reclaimed him. He can no more be charged with injustice for not reclaiming him during the first eighty years, on the other side of the grave, than he could for not reforming him in the same length of time, while dwelling on this side the tomb. Add another century, and another, and another, and you never can reach a period of which it may be said, if God does not reclaim him at this point, the sinner will have a right to complain of injustice. And, if this be so, if the principle be a sound one, that the injured party is not bound to reclaim the delinquent, it certainly cannot be shown that there is any inconsistency between eternal punishment, and perfect justice.

It accords equally with our notions of justice, that the subject of a good government may forfeit, finally, the favor of that government, and be justly destitute of its blessings, as long as the government and the transgressor bear any relation to each other.

It is manifest that any blessing may be fairly forfeited, whether that blessing be small or great, for a long period, or for a short one. Those who are most lenient in their views of civil punishments, will generally admit that the state may justly exclude some criminals from all participation in governmental protection. Hence, we erect prisons, in which certain classes of criminals are incarcerated for life. The principle here involved seems to be, in an important respect, analo-

gous to eternal punishment under the government of God. In our imprisonments for life, we make the punishment final. We exclude the criminal from the favor of the government as long as we are able to do it. In an important sense it is eternal. The subject can never enjoy his liberty again under our government. Nor is this procedure founded on the brevity of human life. We should doubtless punish for life if human life extended to three hundred years, instead of three-score and ten. If human life were to swing back again to ante-diluvian prolixity, we would as soon confine a criminal for life, that should live for the period of nine hundred years, as we would one that should live but twenty years. The object aimed at is not the precise number of years, but a final exclusion from the protection of a government whose privileges have been forever forfeited. Acting on this principle, there can be no doubt that human legislation would erect prisons, in which to confine men for life, if life were protracted into an interminable existence in the present state. In other words, if man were to exist in this world forever, we should then, as now, count that the favor of government might be finally forfeited, and thus we should erect walls of eternal granite between certain classes of criminals and obedient subjects. Indeed, we do now what is equivalent to the same thing. We send a criminal away forever from life and its blessings, and cover his name with an infamy that must be as enduring as

the remembrance of his being. On the principles of eternal punishment God does no more. The doom of hell is imprisonment for life. But that life is without end. The rebellious subject of God's holy government he counts as having finally forfeited his favor, as deserving an ultimate exclusion from the protection of that system which his conduct has tended only to bring into contempt.

II. THERE ARE GOOD REASONS FOR THINKING THAT NO OTHER PENALTY TO THE DIVINE LAW COULD PRODUCE SO MUCH HOLINESS AND HAPPINESS IN THE UNIVERSE AS ETERNAL PUNISHMENT.

There is something in the thought of punishment being final and remediless, which gives it more influence over the mind than all other considerations put together. Threaten an individual with the severest tortures ever conceived by men, yet, if they are temporary, the mind can be made up to endure them. Protract these tortures to never so great a length of time, yet, if they are to yield to joy everlasting, they are light. Let the frown of God rest upon the sinner, and the darkness of spiritual death come over him, and a storm of Almighty wrath beat upon his head, yet, if it be temporary, he sees a smile beneath that frown; a beam of hope shoots athwart the gloom that surrounds him, and the bow of promise spans its majestic arch across the cloud which hangs over him. The dread of such a

punishment is comparatively small. But let that punishment be rendered endless, and it at once furnishes the most powerful motive of the kind. Like the motives drawn from the unchanging goodness, and the unspeakable mercy of God, the motive drawn from his justice, in such a case, becomes infinite.

We know something of its influence upon those to whom offers of pardon have been made. We said, in our last lecture, that this doctrine, in connection with other parts of the system to which it belongs, does exert a most powerful and direct influence in favor of the holiness and happiness of man. It leads many to renounce the world, and stand forth as the professed friends of Christ, and that too, very often in the midst of scorn and reproach, and bitter persecution. It has led multitudes to a life of prayer. It has reclaimed the vicious, and induced many to hope in Divine mercy, and sing for joy, while passing through the very gates of death; while the system which excludes the doctrine of eternal punishment, produces none of these effects.

From this view alone, we should be led to doubt, whether it were possible, in the nature of things, to reclaim one sinner from his wanderings, unless he had been condemned to endless punishment. If the penalty of the law had been, that sinners shall be punished until they repent, it certainly cannot be shown that one would ever repent, under the influence of such a penalty. The same disposition which now prevents those,

who hold to a limited punishment, from repenting at the present time, might always operate to prevent repentance. In such a case, though the penalty of the law would not require the endless punishment of men, yet the constitution of sinners, connected with the feebleness of motives, drawn from a penalty, which they can be delivered from at any moment, might forever prevent their salvation. So that instead of a part of our race falling under the sentence of eternal punishment, for sins committed in this life, all should be subjected to everlasting misery, from guilt momentarily incurred and never repented of.

Besides, we know not how important this penalty of eternal punishment may be in preventing the fall of other intelligences. We are informed by revelation, that the people of God will never fall into a rebellion after they have once reached heaven. Yet it cannot be that they will be kept by physical force. It is necessary, to the very principles of their being, that they should be kept, if at all, by the power of moral means; by *motives*, drawn from the character of God, and the nature of his government. We know not but gratitude for their deliverance will be made the chief means by which they shall be rendered more secure than were the angels that sinned. Yet it is by no means certain that they could be secured, unless this gratitude arose from a deliverance from eternal punishment, and unless it were kept alive by a constant example of

some who were justly suffering the vengeance of eternal fire. We know not the comparative magnitude of the prison of hell. It may bear a proportion to all the moral intelligences of Jehovah's empire, not unlike a country jail to the inhabitants of the world at the present time. And if so, it might be difficult to prove that any other penalty, than that of eternal punishment, should admit of so small an amount of suffering, as the present system. To illustrate this idea a little more fully, suppose that our present law against murder required that the murderer should suffer the loss of his right hand instead of his life. It cannot be shown that the increase in the number of sufferers would not more than make up the amount of punishment which is endured from the crime of murder under the present law; while the dangers and sufferings of the innocent might be increased a thousand fold. Thus, for ought that can be shown to the contrary, the making the penalty of the Divine law to be eternal, saves more suffering, prevents more sin, and promotes more holiness, than any other penalty could possibly do.

III. IT IS NOT UNREASONABLE TO SUPPOSE THAT THE GUILT OF SINNERS DESERVES ETERNAL PUNISHMENT, WHEN WE CONSIDER THE NATURE OF SIN.

We do not pretend to be competent to prescribe the amount of suffering, which a violation of the law of God deserves; but the doctrine of the Bible, which

teaches us that it deserves eternal punishment, does not seem unreasonable. Here, let us keep in mind the definition of sin. It is not a breach of the rules of decorum, nor a violation of the civil law merely, but sin is a transgression of the law of God. This law is the great instrument of government and happiness to the kingdom of Jehovah. Its design is to maintain subjection to the Ruler of the universe, and thus to diffuse and sustain a perfect harmony through all the relations of created intelligences. What then is the guilt of sin? It despises all this good. It is its known tendency to pour contempt upon the law of God. It holds out the principle that dependence on the Divine government is to be deprecated. It says, in the strong language of public example, let every intelligent being seek his own in preference to the glory of God. In short, it attempts to introduce universal anarchy and misrule, and to "roll the blighting volume of its desolation through the empire of the Eternal." And is it strange that sin is declared to deserve eternal punishment?

Take another view of the nature of sin. It is committed against infinite authority. Should a child point you to your duty, you would be bound to follow its direction; but if an elder brother had urged you to the same course, your obligation would be increased; if your father commanded it, your obligation would be still more increased; but if that same Father were

clothed with the power of the chief magistrate of the nation, and should command it on the authority of the laws, by which the good order of the nation is secured, how manifestly would your obligation be heightened. Let the act which you are required to perform be the same, yet, what a wide difference is there between the guilt of refusing to do it, when directed by the child and when commanded by the authority of the chief magistrate. Guilt bears some proportion to the character and authority of the individual from whom the law emanates. The greater and better the individual commanding, the greater the obligation to obedience, and the guilt of transgression. Now apply this rule of measuring unworthy conduct to the relation of man to his Maker. The command is uttered by one who has a propriety in us such as no created being has in any other. His goodness is boundless; his authority is infinite. Conceive then, of the greatness of the guilt of violating such authority—an authority which led the pious Eli to exclaim, “If one man sin against another, the Judge shall judge him; but if a man sin against the Lord, who shall entreat for him?” It is not unreasonable to suppose that the violation of infinite authority, should deserve an endless punishment.

Observe again,—

IV. THE FACT THAT SINNERS, WHEN CONVINCED OF SIN, FEEL THAT THEY DESERVE ETERNAL PUNISHMENT.

Far the greater share of those who pretend to be disciples of Christ, acknowledge that they deserve an endless punishment. You can seldom find an individual, who pretends to live a life of prayer, and to hope for salvation through Christ, who will not, at the same time, acknowledge that he *deserves* to be cast off from the favor of God for ever. Nor does this conviction belong to Christians alone. When the most self-righteous sinners are led to a survey of the motives which governed them, and to a serious and honest inquiry into their own character, they confess the same thing. When such confession does not take place before, it frequently does take place on the death-bed of the hitherto thoughtless sinner.

These facts can scarcely be accounted for on any other supposition than that such punishment is really deserved. It is the nature of sin to blind the eye of the perpetrator, and to render him insensible to the enormity of his guilt. But we never heard it reckoned among the weaknesses of human nature, that men account themselves more guilty than they really are. If God has so constituted men that they do, in numerous instances, feel that they deserve eternal punishment, it affords a strong presumption that such punishment is really deserved. If it be said that there are more who deny their desert of eternal punishment, than there are

that acknowledge it, yet this denial, if it exist, proves nothing against it. If twenty men were accused of murder, and found guilty, and condemned to suffer death for the same crime, and if eight of this number confessed that they deserved death, and twelve denied it,—the confession of the eight would afford satisfactory evidence that the penalty of the law was not too severe; while the denial of the twelve would furnish no proof on the subject. The confession would be rightly considered an estimation of ill-desert made with reluctance—made against all the natural biases and dispositions of the heart; while the denial would be only a declaration of the guilty, made in their own favor, and would, on that account, be considered as without weight. If there were many more than there are, who could say upon their death-bed that they do not deserve eternal punishment, (and we believe that number is already small in a Gospel land,) it would not prove that they do not really know that they deserve it.

A man of fair and unblemished reputation in England, was accused of murder. The alledged crime had been committed some years before the indictment took place, and the prisoner had, in the mean time, exhibited the character of a peaceable and unoffending citizen. What added still to the circumstances in his favor, was, that he had long been a successful teacher of youth, and a good guardian of their morals. When accused, he refused to employ an attorney, but came

forward with the calm and composed air of conscious innocence, to defend his own cause. He confessed his ignorance of judicial proceedings, but went forward with a lucid statement of some general principles of human nature founded upon his character, to show that he could not be guilty of the crime with which he stood accused. He went through the pleading with the utmost self-possession, and with great ability—but after all, evidence was such that he was condemned. No sooner had the sentence passed, than the blush of guilt spread over his countenance ; his eye lost its appearance of fixed composure, and the trembling, guilty criminal confessed that he had committed the murder, and that he deserved to die according to the sentence of the law. Now can any one doubt whether he deserved that punishment ? And while he refused to own the crime, and gave credit to his denial by a composed, and able, and deliberate plea, and a look of innocence, was that denial, and that apparent consciousness that he did not deserve the punishment of death any proof that he did not ? Thus it is that sinners, in a multitude of instances, may maintain such views of themselves, as to deny that they deserve eternal punishment, when the first moment after they shall hear the awful sentence, Depart ye cursed, into everlasting fire, they shall be overwhelmed with a sense of guilt, and depart from that bar of judgment, upbraiding themselves, and feeling within their bosoms the gnawings

of the deathless worm, and the burnings of the unquenchable flame.

That you may look with a single glance upon the arguments here suggested, to evince the justice of God in eternal punishment, permit me to lay before you a brief analysis of the whole.

I.—The analogies between our primary notions of justice, and the idea of eternal punishment, go far to create the presumption that such a punishment implies nothing contrary to simple justice.

II.—There is good reason for thinking that no other penalty to the Divine law, could produce so much holiness and happiness in the universe, as eternal punishment.

The motive drawn from *such* punishment, is like those drawn from goodness and mercy, infinite. It is the only view of punishment which is in fact effectual in this world ; and we have no evidence that any sinner could possibly be reclaimed without it. It may, also, for aught we know, be necessary for securing the saints against falling in a future state, and the amount of suffering may be less under such a penalty, than under any other of milder character ; so that this penalty may save more suffering, prevent more sin, and produce more holiness than any other penalty could possibly do.

III.—It is not unreasonable to suppose, that the guilt of sinners deserves eternal punishment, when we consider the nature of sin.

Sin, in its tendency, would destroy all the good which the divine law is adapted to secure. It is a violation of infinite authority. It is also a voluntary rejection of God's eternal favor.

IV.—The consistency of eternal punishment with perfect justice, is inferred from the fact, that men, when they are convinced of sin, confess themselves that they deserve it.

This we consider as an admission of the guilty, which would not take place on any other supposition than that of a real desert of endless punishment.

From our subject thus illustrated, we may see why the Saints will be satisfied with the divine conduct, in the eternal punishment of the wicked.

They are represented in the Scriptures as looking upon the sufferings of the lost, and as praising God and shouting Alleluia as the smoke of their torment ascends up before them for ever and ever. They rejoice not in the sufferings of the damned, but in the justice of God. They discover that this is a part of the most merciful dispensation, and that more good arises out of this system of government than could be brought out of any other—they discover in it a proper expression of the evil of sin as tending to destroy the moral government of God, and as implying a contempt of infinite authority. They discover a moral fitness in the sinner's

being brought to eat of the fruit of his own doings. They perceive the glory of God in so conducting the affairs of his moral administration, that the punished themselves shall see, and feel, and confess, that they deserve all that has come upon them ; and that all their sufferings are nothing else than their violent dealings coming down upon their own head.

Look at a scene like that presented by the book of Esther in the court of Ahasuerus. See the ambitious and resentful nobleman seeking the destruction of the whole Jewish people, and erecting a gallows for the execution of an innocent man ; follow the developments of Providence, till the guilty perpetrator of these crimes is taken in his own net, and executed upon the very gallows which he had erected for Mordecai ; and as you see the result, you cannot suppress the emotion which would lead you to say it is just, and to rejoice that the evil consequences of the plan had fallen upon himself rather than upon others. Such, and so clear may we suppose will be the justice of God in the punishment of the wicked, that it will be impossible that any should refrain from heartily approving of the sentence which dooms them to endless punishment.

Again—We may see from our subject, that the perfect and manifest justice of God, will give an awful emphasis to the punishment of sinners in a future state.

They will see that there is just as much forbearance

and kindness introduced into the divine government, as can at all consist with a regard for the greatest good. If the sinner should attempt to open his mouth, we might suppose justice would reply, Where is the least ground for complaining? The windows of heaven have been opened, and a flood of blessings has been shed down upon you; their swelling tide has borne you upwards to the very mercy-seat of God; on this elevation you have viewed yourself enveloped amid the displays of the divine holiness; mercy and forbearance have sustained you there; the example of Christ has addressed you with warnings, with entreaties, and with keen rebukes: the bleeding compassion of the Son of God has struck upon your heart, while the attending voice of the Spirit has whispered in accents as mild as the breath of the morning, and as overwhelming as the rushing of waters, saying in the name of the Savior, if a man believe in me, though he were dead, yet shall he live again: Yea you have sometimes stood like Moses on the Mount, and trembled under the displays of the goodness and severity of God: you have had the book of Providence opened before you—you have seen some reclaimed from the depths of sin, and now ready to be exalted at God's right hand. Others you have seen making their way downwards to the prison-house of justice. Hell itself has appeared to be moved, to meet them at their coming; and the providence of God has seemed to uncover to your very senses the place of

their abode, and the instruments of their torment ; the level lake that burneth, the worm that dieth not, and the fire that is not quenched. Yet you have voluntarily given up the everlasting favor of your Maker ; you have heard multitudes confess that they deserved to lose their souls. Where then is your plea ?—Can you show reason why sentence of eternal punishment should not be pronounced against you ? The sinner is dumb :—And so will be every one of you, my friends, unless you look away to the Cross of Christ, as your refuge.

Go, ye that rest upon the law,
And toil and seek salvation there ;
Look to the flames that Moses saw,
And shrink, and tremble, and despair.

But I'll retire beneath the Cross ;
Savior, at thy dear feet I'll lie—
Then, the keen sword that justice draws,
Flaming and red shall pass me by.

LECTURE VI.

DIFFICULTY FROM THE DIVINE GOODNESS CONSIDERED.

But where sin abounded, grace did much more abound.

ROM. v. 20.

It is not necessary to the vindication of the Divine justice, to evince the agreement of eternal punishment with that attribute. The character of God stands far above suspicion. When we have demonstrated that he will punish some men eternally, the fact that such a being as God pronounces the awful doom, is the best possible evidence that it involves no violation of the principles of justice. Yet, when reasoning with human feelings, we thought it wise to devote one lecture to an exhibition of views which might at least evince that it is not an easy matter to make the doctrine of eternal punishment appear to be inconsistent with perfect justice.

There is another feeling which it seems to us important to deal with in a similar manner. Many a reader has looked at direct arguments from the Scriptures, and acknowledged that they are irrefragable, and, yet, has felt unsatisfied. Unsatisfied, I mean, not merely be-

cause the doctrine opposed his depravity, but unsatisfied because it seemed to him to be at war with his moral sense, and the better feelings of his nature. If he should express himself fully, he would say, "your arguments confound and silence me, but they do not meet and satisfy my feelings with respect to the goodness and grace of God. The sentiments of approbation which I feel for the Divine character are chilled and pained by the idea that a portion of the human race will be eternally miserable. I can see that some degree of misery does actually consist with the Divine goodness. For misery does exist. I have felt it, and I see poor human nature bleeding all around me. I reconcile my feelings to this by reflecting upon the fact, that if this misery exists only for a brief period, its sum when contrasted with the amount of happiness in the universe, will be of no comparative moment." To this statement I readily concede that the objection does not necessarily arise from those depraved sentiments which always oppose Christianity, on account of its restraints. The feeling may rise from the actings of the moral sense in connection with limited views of the general bearing of Christian doctrines upon the comparative extent of good and evil.

With this feeling I propose to reason at the present time, praying that the views about to be suggested may be as cheering to your heart as they have been to my own.

The text refers to sin and its gracious remedy. The

former, as we can all easily perceive from our experience, abounds, but the remedy is more abundant. It is true, a remedy may be vastly greater than the evil which it was intended to relieve, and still, if not applied, may be ineffectual. But when a being of infinite wisdom has provided a superlative remedy for a great evil, it affords ground for presuming that he intends happy and large results. As my object is to meet a feeling which springs up in many human bosoms, and which often acts with more power against the belief in eternal punishment than a hundred arguments, I shall neglect, during the greater part of the Lecture, any direct application to Universalists as such. Yet, if I am not totally mistaken, our views will tend to remove from many minds one of the most serious hindrances to a belief in the doctrine of eternal punishment.

The text brings to view an evil—the greatest evil in the universe; and speaks of a remedy—the greatest remedial influence in the universe. It declares that the latter surpasses the former. We shall not confine ourselves to this specific evil and its remedy, but dwell upon a more general principle, suggested by it, and stated in the following proposition:—

UNDER THE GOVERNMENT OF GOD THERE IS A GENERAL AND VAST PREPONDERANCE OF GOOD OVER EVIL.

We conceive of evil under three forms. Sin; the malign influences which tend to aggravate and perpetu-

ate it; and resulting misery. To the first of these the atonement of our Savior is opposed as a remedy. To the second there is an antagonism of good influences in the teachings of the Divine word, the agency of good men, and the operations of the Holy Spirit: while happiness is set over against misery.

Now we propose to show, that in all these forms, there is a manifest and vast preponderance of good.

THE REMEDY FOR SIN GREATLY PREPONDERATES OVER THE EVIL.

Sin, it is true, is an evil of awful and amazing magnitude. If you would form any proper conceptions of it, you must mark the obstinacy of its habits, and dwell upon the motives which it can resist. You must reflect upon the authority and goodness against which it is committed. You must contemplate the value of the law which it violates, and the mercy which it sets at naught. You must yourself taste the bitterness of its remorse, and feel the anguish of its despair, and know, in your own experience,

“What eternal horrors hang,
Around the second death.”

Perhaps nothing in this world can give you a view of sin, that shall approach so nearly to an adequate conception of its malignity as the price paid for its atonement in the suffering of the incarnate Son of God.

Go to the garden of Gethsemane, and behold the man of sorrows. Follow him along his path of sorrow, as he is fainting under the weight of his cross. Behold the mad throng of his persecutors. They are instant with loud voices. Their cry is for blood. See the meek sufferer led like an unresisting lamb to the slaughter. The Roman soldiers have laid hold upon him. They have begun their dreadful work. The clink of the hammer is heard. The Son of God is raised upon the cross, and the cry is extorted ' My God, my God, why hast thou forsaken me ?'

But if such be the evil of sin when seen in the consequences, and in the price paid for its atonement, how delightful to contemplate the fact that the remedy is more than sufficient for our deliverance from it. The sacred writers delight to dwell upon the rich and superabundant extent of the provisions of grace. Sometimes the necessity of men as sinners is set forth under the figure of persons perishing by famine. Then the provisions of mercy are spoken of as altogether superabundant. The oxen and fatlings are killed, and a most sumptuous feast is prepared, and men are earnestly solicited to partake of it. At other times these spiritual supplies are represented by a copious perennial fountain which cannot be in the least diminished by the freest draughts of the greatest multitudes of men. It was under such a figure that the evangelical prophet conceived of the superabundance of the pro-

visions of the gospel. He saw in vision the whole human family before him, in one vast throng, while the fountain of salvation gushed and flowed at his feet. Then he broke forth in the most impassioned call, to all the sons of men, ‘ Ho, every one that thirsteth, come ye to the waters, and he that hath no money ; come, ye, buy and eat ; yea, come, buy wine and milk without money and without price.’ At other times, the Gospel is presented as a provision for cleansing the polluted. To those who apply to it for this purpose, it is as an ample pool, or even as the waves of the sea. If men are perishing for the want of spiritual aliment, here is ‘ bread enough and to spare.’ If they are burning with a thirst created by sinful indulgence, here are full, overflowing fountains of salvation. If they are deeply polluted, and ready to cry out with Job, ‘ Behold I am vile,’ here is an ocean’s cleansing power.

“ And sinners plunged beneath that flood]
Lose all their guilty stains.”

But, as we have before intimated, the remedy may preponderate greatly over the evil for which it was provided, and still may fail for the want of active influences to secure its application. It is delightful to find then,

THAT THE GOOD INFLUENCES INTRODUCED BY THE GOSPEL,
GREATLY EXCEED THOSE MALIGN INFLUENCES WHICH TEND
TO AGGRAVATE AND PERPETUATE THE POWER OF SIN.

Contrast for a moment, the motives to right and wrong by which men are respectively influenced in the one or the other direction. On the side of sin, the world has set up its claims. On the side of holiness, God has exercised his authority, and uttered his commands. The world proffers its wealth, and pleasures, and honors. These objects are made to glow before the minds of men with a wonderful charm. But they are known to be transient, and to fail of meeting human expectations. On the other hand, God proffers peace of conscience, the enjoyment of benevolent affections, and treasures laid up in heaven. The world offers you the applause of a crowd of stupid admirers, if you will walk in the ways of sin. God, to draw you into the paths of holiness, proposes to invest you with bright garments, to put an immortal crown upon your head, and to lead you on past the ranks of angels and shining seraphs, and to cause you to sit down with Christ upon his throne. The world may attempt to deter you from the ways of holiness, by pointing the finger of scorn at you, and threatening you with its curse. But its scorn is impotent, its curse is momentary. It can only kill the body, and after that it hath no more that it can do. But God, to deter from sin, threatens to abandon you forever to raging passions, and keen remorse, and black despair, and all the eternal agonies of the second death. The motives to sin are transient, feeble, human. The motives to holiness are eternal,

omnipotent, divine. They are high as God's authority, pure as his character, charming as his voice of mercy, and terrible as his eternal curse. The motives to holiness vastly preponderate over the motives which exist in favor of sin.

A comparison of agencies on either side, also, shows a similar result. The agency of wicked men, though they be superior in point of numbers, is inferior in power. Sin and violence are often victorious in the onset; but holy influences are permanent, and gain a vast ultimate advantage. Pharaoh's influence was once great, kingly, and formidable, while that of Moses seemed weak and contemptible. But the influence of Pharaoh in favor of sin has been dead for thousands of years: or, rather, it has re-acted against sin itself, and Pharaoh's whole character and end have stood as a fiery beacon to warn men to beware of mad and impious ambition. But the influence of Moses has been increasing from that day to this. When he laid his body down in the grave, the influence of his character, example, history, and laws, was in its youth's first freshness. Now it has arisen to a vigorous and hardy manhood. It is seen to-day, moulding the legislation of all Christian states. It gives character to the domestic arrangements of millions of families. It sits on the benches of justice. It pleads for international rights in the cabinets of princes.

Herod, and Julian, and Nero, have lost their influ-

ence in favor of sin. Their very names make transgressors to shudder, and turn back from the way of death. But Paul and Augustin still exert a powerful and wide-spread influence.

Paine, and Hume, and Voltaire, are suffering a constant diminution of influence in favor of sin; but Newton, and Locke, and Baxter, and Edwards, have a fresh and youthful influence this very hour. The agencies of men, in favor of holiness, are of a higher and more permanent character, than those in favor of sin. "The righteous are had in everlasting remembrance, but the name of the wicked shall rot."

Then, as to spiritual agencies of a higher nature, the preponderance is vast on the side of holiness. Admit that Satan is a mighty being, and that men have so easily, and to such an extent, yielded to his influence, as to procure for him the title of the god of this world; yet the agencies that act against him, are incomparably more powerful than his own. For there are also angels of light strong and mighty; and besides, God the Holy Spirit is acting constantly against him, with the advantage of a perfect knowledge of all men, and of the devices of the Tempter; and with the advantages of unbounded resources and a perfect ubiquity. It is, on this account, that the Church has the assurance that the whole world will become subjugated to Christ, and that God will bruise Satan under their feet shortly.

Plainly then, there is a vast preponderance of influ-

ence against sin, compared with the influence in its favor. These views, however, it is readily conceded, would not be of very great moment if we were not led by them to contemplate as an analogous truth the fact that,

HAPPINESS GREATLY PREPONDERATES OVER MISERY, UNDER THE DIVINE GOVERNMENT.

If we look abroad upon the miseries of mankind, and confine our views to the sighs, and groans, and tears, to the unkind words and cruel stripes, and horrible bondage, to which multitudes are subjected ; if we think only of the wounded feelings, and the remorse, and the death agonies, that are found on every side of us, we might, at first, be led to think that men are doomed only to misery in the present life. But if we look again at the abundant means of enjoyment which men possess, a different impression is produced. Happiness seems to be the rule, and misery the exception. During the greater portion of our existence, most of us have enjoyed a healthful diet, and comfortable apparel, and nights of quiet repose. Nearly every day, we have seen the cheerful light, and inhaled a balmy atmosphere. Sweet sounds have fallen upon our ears, and glorious sights have met our vision. The air has often wafted to us fragrant odors and heavenly music. The sun has often made for us " a golden set," and shown us his evening pavilion hung around with rich folds of blue, and orange, and crimson. And

God has given us ten thousand comforts in the endeared circles of family and kindred. All this, however, is of small moment when compared with the higher felicities and deeper sufferings of men, as immortal beings.

It falls in with the current of our thoughts, and will greatly subserve the end we have in view to say here,

THAT THE NUMBER OF THE SAVED WILL GREATLY EXCEED THE NUMBER OF THE LOST.

In confirming the truth of this statement, it is but fair to take into view the whole of the Divine government from the beginning to the end of time. As an important item in our estimate, let it be distinctly noted in this place, that all those who die in infancy are saved. This fact is assumed, because, though there seems to be no explicit instruction on the point, in the Bible, it so accords with the general spirit of Christianity, as to be universally admitted. Among all the fierce and stern conflicts of opinion, on theological subjects, I have never heard of a controversy in relation to the salvation of infants. I know of no writer of note, that maintains the doctrine of infant damnation, and never have met with any person who made it an article of his belief. We may regard, then, this doctrine of the salvation of all infants as true, on the admission of the whole orthodox Church; and the advocates of the salvation of all human beings, will not call it in question. But it must be conceded by all, who know anything of

the state of the world, that a vast majority of mankind die in infancy.

In civilized countries, more than half the population dies at that early period ; and among barbarous and semi-civilized nations, the proportion is far greater. To this decided and large majority of the human race which are snatched away from temptation, and sanctified, and saved, we must add all the pious from the days of Abel to the present time, Now, if we admit that this last item is but a small proportion ; that the way to life has been hitherto trodden only by “ here and there a traveler ;” and that the way to death has been broad, and thronged by immense multitudes, still, all the pious Israelites, and the converts to Christ during that great harvest-season, which was embraced in the first three centuries of Christianity, and all the pious in modern times, when taken together, form an aggregate which must augment still further the preponderance of the saved over the lost.

But the history of redemption is but just commenced. We are now in its early twilight. The day approaches, when Christ shall reign in the hearts of men universally. It will be a period of prosperity in every respect. As it draws near, whole nations will rush up suddenly from barbarism to refinement. The arts of war will be forgotten. Prisons will be changed into schools of learning, or remain only as mementos of the depravity of past ages. Temples erected to God will

stand within telegraphic distances ; and their gleaming spires will flash intelligence from point to point, around the entire globe, as often as the sun makes his circuit about it, to bless mankind. Intemperance and all wasteful vices will die away. A wise regimen of health will spring up spontaneously, with the increase of intelligence and virtue. Medical science will be advanced ; and the conservative influence of subdued passions, and of wisely alternated labor and repose, and of multiplied comforts, shall be felt in the sustentation of health and life. Then, the earth shall be covered all over with a happy, Christian people.

In such a state of society, with all the advantages of a highly improved condition of the arts, and universal industry and economy, it is manifest that the earth may sustain a vastly augmented population. The debris of the mountains, which time, the great chemist, is dissolving, by means of his gases, stored up in the atmosphere and the waters, is making the mountains verdant almost up to their very summits. Art will cut the naked cliffs into terraced offsets for fertile gardens ; and the most forbidding places will become both the support, and the elegant abodes of piety. On such a system of economy, and industry, and high improvement, how much population can this earth, so long desolate, be made to sustain ? Would it be extravagant to say that it can sustain fifty times, or even a hundred times its present population ? Suppose, then, that it

should contain fifty thousand millions. Suppose all these are Christ's redeemed saints, and go hence to people heaven. One generation, of such a population, would swell, almost beyond the calculations of our arithmetic, the superiority of the number of the redeemed, already so far exceeding the number of the lost. But Christ shall reign a thousand years. If this were a literal thousand years, the number of the ransomed gathered in during such a period, should surpass all our definite conceptions. Yet, according to some commentators, the thousand years is to be understood as prophetically expressing a longer period, by each day of the thousand years being regarded as a representative of a year. This would make the period of the unbroken universal reign of piety, to be three hundred and sixty-five thousand years. Perhaps it is more probable that the period referred to, under the term of Christ's reign on the earth, is an indefinite period of such extent, that the human mind cannot advantageously make any expression of it, by numerical signs. If it be said that the truth of this statement cannot be demonstrated, I reply that he who pleads for large views of the Divine benevolence, has no right to make the objection. If he says, the number of those converted to God in this world will not be such a large proportion, the burden of proof is with himself.

But, we have some reasons for reckoning on such a long period. Six thousand years God employs in sub-

jugating our apostate race to the power of truth and righteousness. Thus far, it has been one continued and strenuous engagement. When the victory shall have been achieved, is it reasonable to suppose, is it according to the analogy of things, that the conquest should not be enjoyed for a much longer period than was occupied in making it? The amplitude of the provisions of grace, and the kind of agency employed to reclaim men, and the fact that good influences are cumulative in their nature, while those that are malign are suicidal in their nature, and the actual subjugation of the world, and the well known fact that God has always taught us, both by his word and providence, that the expectation of a people to serve him has reference to the posterity of his servants, confirm our views. Besides all this, there are many direct testimonies in the Scriptures, which show that the period of Christ's reign is one of indefinite and large extent. We cite one passage from the prophecy of Ezekiel, to show that the period of Christ's reign is one of vast and indefinite duration. It speaks of Christ's conquest as a gathering again of Israel to their own land. It seems to imply a literal return. But whether such be the intention of the prophet, or not, it is manifest that he means to represent Christ, who is here intended by the mystical denomination of 'David their king,' as reigning over them for a period of such long duration, that it is of no consequence to suggest a limit. He, there-

fore calls it 'for evermore.' The passage is found in the 37th chapter of Ezekiel, from the 21st to the 28th verses.

'And say unto them, Thus saith the Lord God; behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions; but I will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt, and they shall dwell therein, even they, and their children, and their children's children forever: and my servant David shall be their prince forever. Moreover, I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will place them, and multiply them, and will set my sanctuary in

the midst of them for evermore. My tabernacle also shall be with them; yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.'

It must also be reckoned to be according to the analogies of God's providence, to expect a period of immeasurable length shall be occupied with the reign of Christ. We learn from the science of Geology, that between the creation of the matter of our earth, the period which Moses calls 'the beginning,' and before it was molded into its modern state, immense periods transpired; some of them probably occupying many millions of years. Then the forming processes, which the inspired writer afterwards describes, were passed through. Then comes a period of not less than four thousand years, in just preparing the way for the introduction of Christianity; and six thousand years are expended in the moral subjugation of mankind. In all this there has been an arrangement, possessing the nature of a climax. First, there was a dead mass of matter, then the lowest forms of organic existence, then higher forms, then the human race, then the process of the recovery of man. When this recovery shall have been completed, we should naturally expect that the last, best state of the world would continue longer than any or all of those periods that preceded it. The Scriptures, we conceive, do not teach anything, at least, that

is contrary to such suppositions. But if the human family only for a few millions of years shall be redeemed in all their generations, how immense will be the proportion of the redeemed. 'A great multitude,' truly, 'that no man can number.' For aught that can be shown to the contrary then, the proportion of the lost to the saved may not be as many as one to a thousand millions. The disproportion may be even greater than this, by a degree that surpasses all our powers of arithmetic.

We are aware that these views do not make eternal misery a whit more tolerable to those that endure it. Great as the disproportion which these views represent to exist between the numbers of the saved and the lost, there may be positively as large a company of the human family eternally ruined as any of us have ever supposed.

It is also readily conceded that these views do not touch the question of the justice of eternal punishment. That subject was discussed in a previous lecture. But they meet and satisfy a feeling which is painfully excited by the supposed comparatively large amount of suffering which seemed to be implied in the doctrine of eternal punishment. That feeling, says the objector, could be satisfied if all are to become eternally happy, because, then, though there is indeed much positive suffering, yet, on account of its brief duration, there is little comparatively. But, allow your views of the

largeness of the amount of happiness brought to our race, by the redemption scheme, to be far enough extended, and there is comparatively very little suffering in the universe. Heaven is an empire. Hell is only a prison. If you were to see a thousand millions of redeemed men, all clad in garments of holiness, and wearing bright, immortal crowns, and, contrasted with them, one lost sinner; and if for each one of the lost you were to see an equal number of the blest, however far the numbers might be extended, as long as this proportion were preserved, the system could not be looked upon as gloomy and forbidding.

You say, after all, evil is evil, and no amount of good, however great, can diminish its positive undesirableness. I grant that the contemplation of evil is in itself painful. But just as you can look upon all the miseries of earth, in connection with an inconceivably greater amount of happiness, and find the contemplation on the whole cheering; so you may enhance in your own mind the number of the blest, and conceive of the amount of happiness as so far exceeding the sum of the miseries of the lost, that the whole picture shall be of a most cheering and happy character. It cannot be denied, that if the universe presented two great classes of moral beings, the holy and happy on the one hand, and the sinful and miserable on the other, in such proportions that the larger part were wretched, it would be a most painful exhibition. However just the doom

of the lost in each one's individual case might be, if the proportion of the wretched were that of a thousand millions to one happy solitary spirit; if the great part of God's wide monarchy were a prison, and only a small corner could be reckoned as an abode of purity and bliss, there would be something shocking and even monstrous in the scene. In such a case, if we were overwhelmed and confounded with proofs that no one suffered more than he deserved, still, we should not be able to feel that there could be any high and benignant motive for producing a system that should terminate in such disaster.

But evil, of any kind, seen in connection with an immeasurably greater amount of good, may cease, on the whole, to produce any serious unhappiness in the mind that surveys the whole in connection. You see a friend suffering the most excruciating anguish for a single hour. Your sympathies are painfully excited. This is natural; it is unavoidable when your mind is fixed upon that one hour of his existence, abstracted from the rest of his history. But, imagine for a moment, that you are permitted to look upon that hour's anguish in connection with a thousand years of unmingled and exalted happiness. Your mind runs along through the whole bright and glorious period of that friend's existence. You trace out nine hundred and ninety-nine years, and fifty and one weeks, and six days and twenty-three hours, that were all, in the highest

conceivable degree, joyous. And now you find this one dark hour of misery midway in that long career. Are you made unhappy by the whole picture? No; though that brief period of suffering was not one whit less than if it had been the only hour of your friend's existence; yet the whole period, including that hour, is contemplated as an object on which you dwell with delighted wonder and amazement.

Quite similar to this is the influence exerted upon the mind by a largely unequal proportion in the admixture of sin and holiness in an individual.

Look at the great sin of David in relation to Uriah; and, for the sake of an illustration, suppose this to be his only sin. How mournful the event! How dark and dreadful the crime! Look at that crime by itself, and if your moral sense be at all sensitive to the odiousness of sin, the contemplation will be extremely painful. Yet, take in connection with it, his whole career, and the influence is of a widely different character. Contemplate his youthful virtue in his father's house, and in the court of Saul. Look at his zeal for the cause of his God, his efforts for the well-being of his people, and the height of glory to which he raised the Jewish nation. Witness his fervent prayers, and deep repentance, and the breathing forth of those exalted strains of piety in his sacred lyrics. Follow him into the kingdom of God above, and think of him as having been there for nearly three thousand years, serving his Maker in spotless purity,

with untiring zeal and constantly expanding faculties. I say, look at his character as a whole, embracing his entire existence, and though that crime, in the abstract, is not less a crime, yet, such a preponderating amount of holiness can lead you to view his whole existence with delight. Look upon that character as a single picture, and it is as if you beheld a sheet of burnished silver, large as the canopy of heaven, with the bright beaming countenance of Christ reflected from every part of it, save in one small spot, where that crime, like a raven's wing, hangs over it, and obscures its lustre.

In the same manner you confess you can endure the sight of a great deal of positive misery, if, on account of the shortness of its duration, it be seen to bear almost no proportion to the positive happiness of creatures. But plainly, it makes no difference by what means this large disproportion be attained. It may be by the brief period of the suffering, or by the comparative smallness of the numbers subjected to it for ever. If the number of the wretched and lost be almost no proportion of the whole, and yet no injustice is done, the whole picture will present the character and government of God in an aspect of unspeakable beauty and loveliness.

If it be said that the truth of these statements cannot be demonstrated, and that the common view is that the prison of hell will be larger than the city of the saints, it is enough to reply, that neither can the common theory be demonstrated, and that Christianity is entitled

to the view that appears on the whole most favorable to the benevolence of God. But even if we were compelled to admit that a large proportion of our race are to be lost, it by no means follows that there is any considerable proportion of misery in the whole universe, compared with the happiness that exists. For aught that can be proved to the contrary, there may be a greater number of distinct solar systems in the universe, than there are individuals of the human family. All these worlds may be crowded with moral beings. These may be all obedient and happy. This earth may be the only corner in Jehovah's empire in which rebellion has appeared, except what is revealed to us of fallen angels. If so, the general bearing of this view upon our estimates of the Divine benevolence may be much the same as on the former supposition. Earth may be a place of conflict, small in itself, but, which shall be an arena where great principles shall be settled. It may be a Waterloo of the Universe; and by one brief conflict of a few thousand years, there may be established principles of the highest import—principles that shall influence happily the whole obedient realm of God for eternity.

If the views we have taken be in any measure correct, then you, my unconverted friend, are in a pitiable state of mind. It is pitiable to see such a preponderance of good and yet to decline rejoicing in it. After all we have said of the abundance of the provisions of

grace, you may die. There is bread enough and to spare, and you perish with hunger. Notwithstanding the power of the motives to holiness, and the mighty agencies that are employed to lead you to your Savior, you may be lost, God may stretch out his hand, and you may refuse, till he "shall laugh at your calamity, and mock when your fear cometh." Admitting all that we have said of the surpassing magnitude of the numbers saved; admitting that not one in a thousand millions of the whole race are lost, yet, of the present generation it must be said, "broad is the road that leadeth to destruction," and you may be one of the unhappy multitude that go in thereat. How dreadful will be the reflection that you pressed your way down to destruction under such a system of grace. Compassion bled; but in vain, for you. The fountain of life flowed, but you would not drink. The motives of the Gospel were before you, but you would not give heed to them. Inspired men wrote, martyrs bled, Christians supplicated, parents entreated, ministers instructed and warned, the Savior called, and the Holy Spirit strove, but all in vain. If you be lost all this will become matter for reflection. You will be shut up in the narrow prison. The littleness of hell, it seems to me, must be one of the things that will fill its tenants with "shame and everlasting contempt." Hell is the sink of the universe, into which every thing that is vile shall be collected. It may be positively much larger than any estimate

which our imaginations have ever made of its dimensions; and yet, comparatively, it may be only a dark speck in the wide bright empire of the Eternal. Christ's redemption will be so great, that it shall be an overwhelming triumph when he brings his "great multitude which no man can number" into his kingdom, and says to his enemies "Depart ye cursed, into everlasting fire, prepared for the devil and his angels." O, remember, if you are now ashamed of his cross; ashamed of being found among those who are at present accounted as a little flock, he will be ashamed of you, when he ascends to heaven with all his redeemed about him; and when the groans of self-ruined sinners shall be drowned in shouts of joy, and in songs of praise to him that loved us, and redeemed us to God by his blood.

LECTURE VII.

CONCLUSION.

Prove all things : hold fast that which is good.—THESS. v. 21.

THE Bible lays a broad foundation for free inquiry. Comparatively disregarding all other distinctions among men, it exhibits their moral character with great clearness. It places the whole race upon one level. It abases them all, before the infinite majesty. By this disclosure of man's moral nature, it shows that no man has a right to dictate another's belief, not only, but also, that every individual is solemnly bound to investigate and understand the truth for himself. The Bible also exhibits a system of doctrines, which is, in the highest degree, adapted to promote the same end. There is something in the scheme of revealed religion, which is so elevated, and so far off from the ordinary track of human thought, that no man can look at it, without feeling his faculties aroused, nor dwell long upon it, with an unbiassed mind, without desiring an extended and accurate acquaintance with its principles. In addition to all this, the Bible challenges inquiry. It declares the connection between faith and practice to be indissoluble. It gives no countenance to thought-

lessness, by making religious doctrines a matter of indifference. On the contrary, it holds you accountable for your every opinion, and whether you cherish a system which reflects the light of heaven, or one which adumbrates the darkness of hell, it points to the infallible sources of knowledge, and commands you with authority, to seek for wisdom as for hid treasure. It introduces you directly to that Savior who is the light of the world; and if you are not charmed by the law of kindness that dwells upon his lips, nor led to reflection by the simplicity and pathos of his instructions, you see him bidding you farewell, as he weeps over your unwillingness to think for yourself, and exclaims, "O that thou hadst known in this, thy day, the things that belong to thy peace! but now, they are hid from thine eyes."

In the prosecution of these lectures, it has been no small part of my object, to convince those who are inquiring for the truth, that the doctrines of the Scriptures open an extended, and by no means uncertain field of inquiry; and that they must, if they would be established in the truths of Christianity, take the trouble to examine them for themselves. It is true, if you approach the word of God, with the simple desire of relieving your moral necessities, you will find it like coming to a fountain of living waters, which can at once slake your thirst, and give to your spirit the very refreshment of heaven; but if you come to prove the

doctrines of the Bible—if you come to confront the theories of men with the divine testimony, you have undertaken another, and a far different work. Superficial investigations are sufficient to array all the objections against an important doctrine, and to agitate the mind with doubts, while clear discrimination, and laborious study are necessary to settle the mind upon the firm foundation of truth. On the subject of speculative inquiry into the doctrines of religion, not less than in scientific and literary researches, the saying of the great English bard is verified :

“ There shallow draughts intoxicate the brain,
But drinking largely sobers us again.”

It is with these views that I have invited so much of your attention to the discussion of a single doctrine. I wished to feel that my hearers were *fully* persuaded on this subject, and perfectly guarded against the ingenious sophistry with which the truth is often assailed.

In concluding this course it is my design,

- I.—TO PLACE BEFORE YOU A SUMMARY VIEW OF THE ARGUMENTS BEFORE ADDUCED.
- II.—TO CONFIRM THE POSITION TAKEN, BY DISPLAYING THE CONNECTION AND DEPENDENCE OF THE TRUTHS UPON WHICH OUR REASONINGS ARE FOUNDED. AND
- III.—TO MAKE AN APPLICATION OF THE SUBJECT.

Our first lecture embraced direct arguments drawn from four classes of Scripture quotations.

I. *The promises of the Gospel* ; respecting which we established these two positions :—

1. That they chiefly refer to these peculiar blessings, —perfect holiness, and eternal happiness.

2. That these blessings are, by all the promises of the Gospel, clearly and distinctly restricted to a certain class of men—to a class of men whose character is accurately defined in the Scriptures.

These positions having been clearly established, we went on to show, that from the fact that eternal life is promised to a defined character, it is undeniably implied, that there are *other* characters which do not fall within the terms of that definition, and who are consequently excluded from a participation of the promised blessings. It would manifestly be as idle and senseless to promise eternal happiness to the *righteous*, while all are subjects of the promise, as it would be to promise that the sun shall arise, or the rains shall descend upon the righteous, while these blessings are continually bestowed alike upon the evil and the good. And it would be as absurd to restrict the promises of eternal happiness to the righteous, if all are to be considered such, as it would be for a civil government to make a legal provision in behalf of a definite class of our population, when there were not, and could not be any other class in the nation.

We next adduced a class of passages which plainly teach that there shall be a contrast between the future

state of the righteous and the wicked ; and that, consequently, the torments of hell are as certain, and as enduring as the bliss of heaven.

We adduced a third class of passages which represent men as in danger of eternal punishment ; showing that he, who blasphemes against the Holy Ghost, has never forgiveness, but is in danger of eternal damnation ; and that professors of religion are admonished, lest they should fail of the grace of life ; and that it was urged by our Savior, as a reasonable ground of fear, that after the body is killed, God can destroy both soul and body in hell.

We then concluded our direct testimony from the Scriptures, by citing a class of texts which teach that the punishment of some men is remediless—passages representing them as subjected to judgment without mercy—as never having forgiveness, and as being destroyed without remedy.

Our next lecture was wholly taken up with a refutation of the four principal arguments offered in favor of the doctrine of universal salvation.

That you may take a comprehensive view of this, I will lay before you a very brief analysis of the whole lecture. The arguments considered, were drawn from four sources.

1. From the justice of God.
2. From the universal goodness of God.
3. From the atonement of Christ.

4. From direct Scripture testimony.

We first considered the doctrine of punishments being merely disciplinary ; and showed that it contained the following absurdities and contradictions to admitted truths.

1. According to this doctrine, the curse of the Divine law is not a real curse, but a blessing ; and the best thing which God can give to one in the sinner's circumstances.

2. There is no distinguished mercy in the salvation of sinners, because they have a right to it on the ground of law, and cannot be deprived of it without manifest injustice.

3. It contradicts all idea of forgiveness, because the sinner needs no forgiveness after the claims of justice are satisfied.

4. It implies that if Christ delivers from the curse of the law, then he delivers from the means of repentance ; because, by the supposition, all that the law denounces against the transgressor is chastisement sufficient to lead him to repentance.

In the second place, we adduced another class of considerations, which plainly and directly show, that justice is not satisfied with a mere discipline, intended for the good of the sufferers.

1. The terms in which the penalty of the law are announced, are inconsistent with such an idea. The terms, "wrath without mixture," "curse of the law," and

“fiery indignation,” cannot, by any stretch of imagination, be understood to mean salutary chastisement.

2. Such terms never are used among men to signify the chastisement which parents inflict upon children for their good. They never speak of cursing them, or pouring out their fury upon them, for their good.

3. God often speaks of chastising that class of people, who are, by way of distinction, called the children of God, and their afflictions are said to work out for them an eternal weight of glory; but damnation is never said to produce the same effect.

From this we proceeded to answer several arguments, which are often adduced, to show that it would be cruel and unjust to punish men eternally.

It is said that there is not sufficient difference between the most imperfect character of the righteous and the best character of the wicked, to make it reasonable to doom one to eternal punishment, and not the other.

This argument is a begging of the question, because we maintain that both deserve it, and that one is delivered from it by forgiveness, while the other suffers what he deserves.

2. It is argued that life is too short to contract guilt enough to deserve eternal punishment.

Our answer is, that the length of time in which a crime is committed, has no necessary connection with the guilt which attaches to the offender. A man may

commit murder, and subject himself to capital punishment in a moment: And a man may reject the everlasting favor of his Maker in the same time.

Again; it is alleged that the creature is finite, and therefore cannot deserve an endless punishment. To this I reply,

1. That his powers of sinning are not more limited than are his susceptibilities of suffering; hence, there is no more reason why his sufferings should not be endless, than there would be if his powers were indefinitely increased.

2. God is under no obligation to reclaim the sinner; he does not always do it in this life, and he is no more bound to do it in the life to come. Most of the same objections, also, as were raised against disciplinary punishment, may be made with equal force, against every argument drawn from the justice of God, in favor of universal salvation. The arguments drawn from the goodness of God, are, for the most part, of the same type with those professedly drawn from Divine justice, and are answered in the same manner. A few distinct particulars shall be briefly noticed.

1. It is said, that though men do, in strict justice deserve eternal punishment, yet, the boundless compassion of God will save all men.

Answer: this argument gives up the whole of the reasoning from Divine justice, and admits that some

men will be eternally miserable, if goodness can suffer perfect justice to take place.

2. It is alleged that we cannot conceive that so good a being as God will leave any to eternal punishment.

We reply, It is just as easy to conceive that he will leave some to *eternal* sufferings, as to conceive that he will leave them to sufferings of a day, a year, or a lifetime : so in fact, if Divine goodness require that suffering should cease, it requires just as much that it should cease at once, or that it should never have been admitted into the moral system.

3. It is confidently asserted, that the eternal misery of any part of the human race, cannot be for the good of the universe.

This is the thing which ought to be proved, but which I have never known attempted ; and assertion is not evidence.

We next considered the argument drawn from the universality of the atonement, and showed that the atonement, in its nature, does not secure the salvation of any individual, but that faith and repentance are indispensable to its application. We then concluded with an examination of some of the principal passages of Scripture, adduced to support the doctrine of universal salvation.

The next branch of our argument, with which the whole of our third lecture was taken up, was drawn from the Providence of God, and was intended as a

confirmation of the direct reasonings employed in the first lecture. By following the history of the Church, we found it to be a universal principle of the Divine government, that when God bestows signal blessings upon his Church, he does, at the same time execute signal judgments upon his enemies. This he did, in his treatment of Noah, and the old world—in the deliverance of Lot, and the destruction of Sodom—in the deliverance of the Israelites, and the overthrow of the Egyptians—in the deliverances by the judges—in the destruction of Jerusalem, and the enlargement of the Church; and in the shaking of the nations by Luther and his coadjutors; and this he is doing by his providences at the present day. From this principle, we inferred that the final triumph of the Church, and the final overthrow of her enemies will take place at the same time; that God is now acting out the eternal principles of his moral Government before our eyes; and that, therefore, we may expect that there will be a difference between the righteous and the wicked to all eternity.

In our fourth lecture, we took it for granted that either the system embracing the doctrine of eternal punishment, was the true religion, or else the doctrine of universal salvation had the superior claim to be considered the Gospel of Christ.

We then attempted to test the two systems, by con-

trasting their moral influence. We commenced our contrast with this general proposition :

UNIVERSALISM DOES NOT PRODUCE A RELIGIOUS LIFE ; WHILE THE SYSTEM OPPOSED TO IT, DOES PRODUCE GENUINE PRACTICAL PIETY.

This proposition we illustrated under the five following particulars.

I. The system which contains the doctrine of eternal punishment, leads many persons to come out from the world and profess religion ; but Universalism does not.

II. That system which contains the doctrine of eternal punishment, leads to a life of prayer ; but Universalism does not.

III. That system which contains the doctrine of eternal punishment, leads men to active exertions, to send the Gospel to the destitute ; but Universalism does not.

IV. That system, which maintains the doctrine of eternal punishment, often reclaims men from vicious habits, and from a life of sin ; but Universalism does not.

V. That system, which holds the doctrine of eternal punishment, never occasions distress in a dying hour ; but Universalism frequently causes the most distressing apprehensions on a death-bed.

From this contrast we inferred, that Universalism cannot be the true religion. It leads not even to the profession of piety ; it silences the voice of prayer ; it

refuses to send the bread of life to the destitute ; it reclaims not the vicious from their sins ; and it often leaves the soul to fearful forebodings on the bed of death.

After all this, we were aware that the *feelings* of many who hold the doctrine of universal salvation, might remain unsatisfied. An impression might still remain, that eternal punishment is more than strict justice can require. Accordingly, we endeavored, in our fifth lecture, to show,—

THAT THE DOCTRINE OF ETERNAL PUNISHMENT HAS NO APPARENT INCONSISTENCY WITH THE PRINCIPLES OF JUSTICE.

For this purpose we drew out and exhibited four arguments. We maintained

I. That the analogies between our primary notions of justice and the idea of eternal punishment, go far to create the presumption that such a punishment implies nothing contrary to simple justice.

This thought was dwelt upon in three several instances ; as

1. We count it no injustice to submit to men's choice, the high alternatives of good and evil. God has actually done so in the present world ; and as far as we can see, there is no injustice in offering to men his eternal favor, and at the same time allowing them to decline receiving it.

2. It is a universal impression, that an injured party cannot be under obligation to one who persists in wrong

doing to reclaim the guilty. God actually does leave men unreclaimed for eighty years together in this life. There is no more apparent injustice in leaving them unreclaimed for eighty years on the other side of the grave, than there was in leaving them unreclaimed for the same period on this side. Nor can you assume any point in eternity, however distant, in which the sinner may have just cause of complaint if God does not then reclaim him.

3. It accords equally with our primary notions of justice that the subject of a good government may forfeit *finally* the favor of that government. If the subject and the government be immortal, the forfeiture and punishment must be immortal. We observed that,

II. There is good reason for thinking, that no other penalty to the Divine law could produce so much holiness and happiness in the universe, as eternal punishment. The motives drawn from such punishment are, like the motives drawn from goodness and mercy, infinite. It is the only view of punishment which is, in fact, effectual, in this world, and we have no evidence that any sinner could possibly be reclaimed without it. It may, also, for aught we know, be necessary for securing the saints against falling, in a future state, and the amount of suffering may be less, under such a penalty, than under any of a milder character; so that this penalty may save more suffering, prevent more sin, and produce more holiness and happiness, than any other penalty could possibly do.

III. It is not unreasonable to suppose, that sinners deserve eternal punishment, when we consider the nature of sin. Sin, in its tendency, would destroy all the good which the Divine law is adapted to secure. It is a violation of infinite authority. It is also a voluntary rejection of God's eternal favor.

IV. The consistency of eternal punishment with perfect justice, is inferred from the fact, that men, when they are convinced of sin, confess, themselves, that they deserve it. This we consider as an admission of the guilty, which could not take place on any other supposition than that of a real desert of endless punishment.

In our sixth Lecture, we considered a difficulty arising from certain views of the Divine goodness.

We have now gone through with a brief summary view of the principal arguments presented in these lectures. In the first we have four direct arguments, each one of which proves that the doctrine of eternal punishment is contained in the Scriptures. The second contains a refutation of the chief arguments adduced in favor of universal salvation. The third confirms the doctrine of eternal punishment, by a view of the providential government of God. The fourth shows that that system which maintains the doctrine of eternal punishment, has a higher claim to be considered the true religion than Universalism, inasmuch as its moral influence is of a far happier character. The fifth evinces the consistency of eternal punishment with the absolute

and perfect justice of God. And the sixth exhibits large views of the Divine goodness, as being consistent with eternal punishment.

To this body of evidence we add one argument drawn from the connection of some of the principal truths before dwelt upon. For the sake of an ample illustration of our proposed argument, let me suppose you carried beyond the precincts of this little world, and set down upon one of those superior planets, which conceals its history and its condition from our minds. Suppose, now, that you find it at once to be a scene of deeper interest than you had ever been conversant with. You see before you, rising in an hundred fold greater grandeur than this earth is wont to exhibit, the mountain turbaned with snow, and mantled in the mist of by-gone centuries. You see the cataract whose deafening roar and whose ocean-like volume seems to tumble from the very heavens, and to overwhelm your spirit with a pleasing awfulness. The cascades are more playful, and the fountains gush and sparkle with the very life that belongs to the living waters of heaven. The sun sinks in a purer flood of glory, and the western cloud of evening throws back a richer and more chastened hue than earthly scenes have ever exhibited. The landscape presents a more delightful carpet of green, interspersed with flowers of unfading beauty. The forests also breathe a richer fragrance, and resound with a heavenlier melody. You cast your eyes also upon its wide expanse of purifying waters, compared

with which our oceans dwindle into insignificance. The canopy over your head is like a splendid roof of silver. The stars have such a magnitude and such a lustre, that their clusters seem like immense chandeliers hung from the ceiling above, and that world assumes the appearance of a magnificent temple of God, decorated and lighted up for devotion.

You look upon its inhabitants, and there you find the same superiority. Its institutions are more happy and permanent. Its laws possess more majesty in the eyes of the people, and virtue seems to possess greater charms with them, than with any community on earth. You examine its government, and you find that it is administered with the most consummate skill. Yet you find transgression there, and you are told that the government will in a few years call every offender to account, and that a part will be pardoned, and a part will suffer capital punishment for their offences. Your interest is awakened to the most intense degree, and you are resolved to inquire to your satisfaction, whether such a good and happy government can punish any of its subjects with death. You resort to the statute book, and you find a large class of passages interspersed through it, which promise to certain defined characters, that their crimes shall be pardoned, and that they shall not suffer capital punishment. By this information, you are brought, at once, to the conclusion, that the government will, in some instances, at least, inflict cap-

ital punishment. But you proceed with your investigations. You next find a numerous class of passages, in which a distinct contrast is exhibited, between the future condition of that class, who shall not be punished capitally, and others. You find these, also, scattered through the statute book, in a promiscuous manner. Now, this last class will not only bring to your mind a striking evidence of the existence of a law, which inflicts such punishment, but you will also discover the most convincing of all evidence, in the *concurrence* of the two classes of passages when they are both found incidentally scattered through the book of laws. You pursue your reading, and your attention is next arrested with a class of allusions to the *dangers* in which certain persons are, of falling under the stroke of death from the arm of public justice. You then find still other declarations setting forth the condition of some as utterly hopeless—as about to suffer the punishment of death without mercy, and as precluded forever from the hope of forgiveness. Would not the incidental co-existence of these facts make a chain of evidence which no rational mind could resist ?

Suppose now you leave the statute book, and travel through that immense and wonderful empire. You discover no actual executions, but you find strong buildings, in which miserable wretches are confined. You see them through their prison grates—their character is not improved—they bite their chains, and rav

around their place of confinement, and curse the government that placed them there. Hope has fled from their countenances, and their eyes bespeak an expectation of a more dreadful punishment. You never see any punished capitally ; but you see punishment inflicted without any reference to reclaiming the offender—you see the most terrible exhibitions of public justice, evidently inflicted with the simple design of inspiring others with the fear of offending, and for the purpose of maintaining the majesty of the laws. You see some hurried away in the most vengeful manner into a dark prison, which no spectator may enter and return in peace. With these facts in your mind you resort again to the statute book, and find it declared there, that these incomplete judgments were intended to give premonitions of the great day of trial, and that those who have been torn away from society and incarcerated in an inaccessible dungeon, are set forth for an example that others might be warned. You again turn to an actual inspection of the state of society, and you find a division in the community with regard to the very question which you are discussing. Some affirm that the government will punish capitally, when the great day of trial shall arrive ; while others deny it. But you observe this one peculiarity with regard to the two parties, that when the virtuous become vicious, and especially when their moral defection becomes great, then such often embrace the notion that capital punishment

is unjust, and that it will never take place. On the other hand, when any are reclaimed from a life of transgression, they uniformly hold to the opinion that such punishment is just, and they themselves expect to escape in no other way than by means of a pardon. You find, in short, that those who believe in capital punishment often fall into a disbelief of the doctrine at the last end of a long series of moral defections: but you never find one who believes in an universal exemption from death, falling into the belief of capital punishment at the last end of a long series of crimes. You find in short, that the doctrine of universal exemption from death is most agreeable to those who have not repented and sought the pardon of their offences. Under such circumstances, you can scarcely keep from your mind the old adage—

“None ever felt the halter draw
With good opinion of the law.”

Now, viewing the connection of these facts with the passages before found in the statute book, could it any longer be a doubt in your mind, whether that government would punish some of its subjects with death or not? Would not the incidental agreement of all these truths furnish an argument of more weight, if possible, than the whole body of direct testimony? The promises of deliverance from death to some, would prove the fact that others must be punished capitally. The

contrast between the condition of those who are delivered and others, would prove it. The warnings of danger would prove it. The threatenings of death without deliverance; of wrath without mercy, would prove it. The actual existence of vindictive punishment, would confirm it. And the moral influence of a belief in capital punishment, contrasted with the moral influence of denying the doctrine, would show beyond all doubt, that if that government were wise and disinterested; if it sought the best good of its subjects, it must maintain, by a practical execution, the doctrine of capital punishment. Yet, I say, this whole body of evidence does not possess more weight than the connection—the incidental agreement—of these facts possesses.

Now, we have these very facts, and this incidental agreement of truths in the case before us. We live in a province of Jehovah's empire. We find in the statute book which he has given us, these promises of eternal happiness to a defined character: we find this contrast between the condition of those who shall be eternally happy, and others; we find these warnings of the danger of losing the soul, and positive threatenings of remediless punishment. We look abroad upon the beginnings of his government here, and we see abundant evidence that God is now acting upon the very principle of setting mercy and justice over against each other, and we are confirmed in the belief, that he will

act on that principle forever. We look at the moral influence of the system which holds to eternal punishment; we contrast it with the moral influence of the opposite system, and find them as opposite as light and darkness.

Take one more brief illustration of the argument. Suppose it should be matter of dispute, whether I have intended to maintain, in these Lectures, the doctrine of endless punishment. You might first quote numerous declarations and classes of expressions, to show that such was my design; and then you might raise a still stronger argument by displaying the incidental agreement of the several parts of the course, and the leading principles which were aimed to be supported throughout. When these passages were quoted, and the facts that Universalism exists, and that many such are in this community, were sustained, and the agreement between these passages and these facts, and the connection in the course of Lectures were fully displayed, scarcely any one could doubt that these Lectures were designed to sustain the doctrine of eternal punishment. And yet I fancy that no candid and rational mind can look at the connection and agreement of the truths that appear in the Bible, and in providence, and feel any more doubt that God has intended by these truths to teach the doctrine of eternal punishment, than that I have intended by these Lectures to maintain the same sentiment.

In application of this subject, permit me to remark

I.—THAT THE INSTRUCTIONS OF THE SCRIPTURES, ON THE SUBJECT OF FUTURE PUNISHMENT, OUGHT TO BE REGARDED WITH DEEP AND SOLEMN INTEREST.

This momentous doctrine is set forth with great clearness in the sacred volume. It is mingled with all the proffers of mercy, and breathes through all the promises of the Gospel. It is one of those great cardinal truths, of which it seems as if the whole sacred volume was written to defend it. And yet there is scarcely any doctrine which so disoblige a large class of hearers, as this very truth. If the minister of Christ sets it forth plainly, he is often heard with impatience. Yet why should it be so? Would he appear like a more disinterested friend if he told you that you should have peace though you walked after the imagination of your own heart? Would he have a better claim upon your kind feelings if he seldom approached the subject, and then presented it in a slight and easy manner? On the contrary, does he not really deserve best at your hands who regards your interest more than your good graces, and who never keeps back the most unwelcome truths for the sake of your favor? O it is cruel as the grave, it is requiting evil for good, when men complain of the severity of a faithful and affectionate preacher of the gospel, as if he indulged himself in a malignant

pleasure in setting forth their danger. But all this were nothing, if it were not at the same time requiring the blessed Savior evil for his good, and hatred for his love. He taught the doctrine of eternal punishment with frequency, and with amazing earnestness. He came down from heaven, and abased himself to the condition of a servant, that he might show men their danger, and provide for them a remedy. He bore testimony to his earnestness by dying upon the cross, and proposing eternal deliverance through his blood. Is it not then the highest ingratitude to complain of the very revelation which we never should have known, till told by the undying torments of hell, unless that Savior had revealed it to give efficacy to his purposes of grace? But who of you, my friends, would be willing that yourselves and others should be free from the influence of the truth defended in these Lectures? Would you like to see the whole community freed from the fear of God, and of eternal punishment? Would you like to be freed from the influence of this truth upon yourselves? Its motives to fear, and its disclosures of the nature of sin, are indeed overwhelming, but do not therefore cast it from you; rather ponder upon the solemn import of eternal punishment—ask yourselves what it is to be destroyed without remedy, and to suffer the destruction of both soul and body in hell? Inquire if it be not a real fact, that you have set at naught the favor of your Maker? Ask yourselves if

you do not deserve to lose that favor, and if you ought not to be sensible of your exposure to eternal punishment, that you may seek a timely deliverance ?

II.—IN VIEW OF THE TRUTH MAINTAINED IN THESE LECTURES, WE SEE THAT MANY OF YOU ARE IN ACTUAL DANGER OF ETERNAL PUNISHMENT.

It is one of the first principles of the gospel, that sinners are condemned already, and the wrath of God abideth on them. It is for this very reason that Christ has died for them; it is for this very reason that he now offers them forgiveness. If you are yet unreconciled to your Maker, you ought to regard yourselves as on the way to execution. Think not that all the kindnesses which you are receiving at the hands of God, are any pledge for your deliverance. He gives you these that he may urge upon you, with more tenderness and effect, the offers of a free pardon of all your offences. But he will not relax in the least the rigor of his law. He will not diminish in the least its eternal and tremendous penalty. For you there are but two possible conditions. You must return to the bosom of your God, on the ground of a gracious pardon, or you must sink under the unmitigated curse of that law, which says nothing except "the soul that sinneth it shall die." The language of the Savior to you is, agree with thine adversary quickly, whilst thou art in the way with him,

lest he deliver thee to the officer, and thou be cast into prison." I know that there is a Savior provided: that his grace is offered freely, and the door of heaven is set open before you as wide as the gates of the morning—but still, I proclaim it, you are in danger of eternal damnation.

The mere possibility of reconciliation does not prevent this danger from being real and great. Suppose it were a fact, tested by sufficient observation, that of that unhappy portion of the community who make an excessive use of ardent spirits, not one in five is ever reclaimed; four of them die through intemperance, while one is saved from it. Do you not see that in such a case every intemperate man is in extreme danger? There is, as we should say, but one chance in five that he will ever be reclaimed. Yet there are no physical hindrances in the way of any; any one *may* turn from his evil habit. But danger is proportioned to the strength of the habit, and to its delusive influence. And this danger is fairly estimated by the proportion of such persons as die unreclaimed. Just such is the danger that arises from the power of sin. The possibility, the perfect practicability of becoming reconciled to God, does not prevent it, so long as in a great majority of instances men do not turn from their sins, and become the heirs of eternal life. Of all the impenitent that are here this evening, it would be strange if one

in five should die a Christian. There is no impossibility—no physical hindrance, to prevent any one of you from turning to God immediately—but, I say, it would be singular as a matter of fact in this community, and in this age, if one in five of the impenitent, in such an assembly, should depart this life in the faith of the gospel. Then I say your danger is extreme. Sin possesses a delusive, a destructive influence. The greater part of those under its power go unreclaimed to their graves, and to the judgment bar. Think of the impenitent men that have died in this place within the last year, how few of them left any more evidence of being Christians, than you would if called away this moment. Yet are you not pursuing the same course? Many of them heard, reflected, and were half resolved, at different times, to become Christians. I have sometimes wished, my friends, that I could present to your view the images of wo that are found “where hell and horror reigns.” O if you could see the look of undying agony; the despairing, wretched aspect; the impatient blaspheming spirit; if you could dwell upon his company and his employment; if you could see the quenchless fires, and the deathless worm,—if you could comprehend the amount of accumulating and unending misery, and see all the eternal horrors that hang around the second death, it might produce the most salutary effect. But no, I am mistaken, for I remember that

there was one, who rose up from the bed of fire, in which he was weltering, and seeing Abraham afar off, begged, that a poor beggar that was, might be sent with one drop of water to cool his burning tongue; it was denied—he had had his *good* things in this life.—Then he begged again that Lazarus might be sent to his father's house to warn five thoughtless brethren. Abraham declared to him that they had Moses and the prophets; and, said he, let them hear them. Nay, Father Abraham, said the sufferer, but if one went from the dead, they will repent; but Abraham replied, if they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead. It is so; we need not wish the motives to repentance to be increased. It is idle, it is presumptuous to indulge such a wish. God-feels an infinitely deeper compassion for impenitent sinners than we do. He has done all he can, in providing motives. Here is the pure and perfect law. There lies its sentence of eternal punishment. Here stands the bleeding sacrifice, the Son of God, showing the hands that were nailed to the wood, and his wounded side. Here is the offer of a gratuitous pardon. Yonder is the New-Jerusalem, with its gates of pearl thrown open before you. Below it is the pit of hell, sending up the smoke of the torment of its inhabitants. With all these scenes revealed, poor sinner, you are yet unconverted! And what can God do

more? Justice has raised his sword; I heard him cry, "Cut it down—why cumbereth it the ground?" Sinner, your insulted Savior rushes between you and the stroke, and pleads, spare it a little longer—spare it this year also: if it bear fruit, well—if not, after that, thou shalt cut it down. Will you turn to that merciful Savior? *He that believeth, shall be saved; but he that believeth not, shall be damned?*

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NOTICES.

From the Christian Intelligencer of March 27th, 1841.

CHRISTIAN EXPERIENCE, as displayed in the Life and Writings of St. Paul. By the author of "Christian Retirement." First American, from the seventh London edition. New York: John S. Taylor, 145 Nassau street, 1841, pp. 418, 12mo.

The author's former work, "Christian Retirement," consisting of a series of reflections on different topics, is highly esteemed, and has gained a large circulation, both among British and American Christians. The present work gives a detailed view of Christian experience, as exhibited in the life and writings of Paul. We have read it with interest and delight, and we think it will prove a favorite with those who have "tasted that the Lord is gracious," and to whom Christ is precious. It clearly unfolds, and applies the distinguishing doctrines of grace, and lays open the workings of a heart disciplined in the divine life. We feel obliged to Mr. Taylor for selecting for publication a volume of such peculiar excellence, as to prove to the Christian full of marrow and fatness.

From the New York Evangelist, March 20th, 1841.

Christian Experience, as Displayed in the Life and Writings of Saint Paul. By the Author of "Christian Retirement." New York: John S. Taylor.

To those who have perused the excellent work of this author—"Christian Retirement," and retain any thing of the pleasing and salutary impression which it could scarcely fail of producing, it will be no common recommendation of this volume, that it does not fall behind its predecessor. There is the same spirit of gentle piety,

the same grace and eloquence of manner, and the inculcation in a practical form, of great theological truths. It consists of a statement of the principal features of the character of the Apostle, and of the events of his history, and those practical and devotional reflections which they so naturally suggest, and so forcibly impress.

The style in which it is published is certainly elegant, and reflects not a little honor upon the taste and enterprise of its publisher. It is refreshing to see a good book in a good dress, and in our view, greatly enhances its value.

From the New York American, March 20th, 1841.

CHRISTIAN EXPERIENCE, as displayed in the Life and Writings of St. Paul. By the author of "Christian Retirement." First American, from the seventh London edition. New York: JOHN S. TAYLOR, 145 Nassau street, 12mo. This is emphatically a *good book*. Next to the Savior of mankind himself, there is perhaps, no character in the New Testament, on which the Christian can dwell more pleasantly or more profitably, than on that of the devoted, self-denying Apostle of the Gentiles. The author of the work before us, follows St. Paul from his conversion on the road to Damascus, through the whole of his chequered and interesting course, often interweaving with his narrative the Apostle's own energetic language, and presenting on every page a rich banquet for the Christian heart. The style of the work is easy, chaste, and not unfrequently elegant.

The volume is embellished by a beautiful and appropriate engraved title page, and as a specimen of typography, reflects credit on a publisher who is always neat and tasteful.

From the Times and Evening Star, March 24th, 1841.

CHRISTIAN EXPERIENCE, as displayed in the Life and Writings of Saint Paul. By the author of "Christian Retirement." First American from the seventh London edition. New York: John S. Taylor.

"Be ye followers of me, even as I also am of Christ." It is not every man that can thus hold himself up as an example to others—as a model of Christian character. Christians too often follow Christ afar off, and so are unfitted to teach others by their own conduct. Not so, however, with Paul. If ever there was a whole hearted, thorough-going, consistent follower of the humble and holy Jesus, it was the converted Saul of Tarsus. No merely human character, therefore, is so worthy of the diligent study of the people of God as that displayed in the person of the first foreign missionary of the church.

This character the author of "Christian Experience" has attempted to exhibit in its various details. He has given us the characteristics of the Apostle in a number of striking lights fitted to interest and attract the reader's heart. His design appears to have been "to exhibit the beauty of Evangelical Religion," as it shone in the person

of one so distinguished for every grace; "by bringing into one view, the varied excellencies of his character," he labors to bring the reader to imbibe those "principles of faith and love which, through the spirit, made him so great a blessing to mankind."

The book occupies a kind of middle ground between biography and those charming pictures of real life that are so admirably sketched by the inimitable Krummachers. The devout Christian cannot fail to be interested in its descriptions and illustrations of religious experience while the undevout, if they will read it attentively, must be greatly assisted in forming correct views of the nature and duties of a religious life.

The appearance of the work does credit to the publisher.

From the Weekly Messenger, March 25th, 1841.

CHRISTIAN EXPERIENCE, as displayed in the Life and Writings of St. Paul. By the author of "Christian Retirement." First American, from the seventh London edition. New York: John S. Taylor, 145 Nassau street, 1841, pp. 418.

To that portion of the Christian Church who have had the pleasure of perusing a former work by this author, entitled "Christian Retirement," the present volume will prove highly acceptable. We consider this volume as a valuable addition to the stores of Religious Literature. The author has chosen a prolific subject for the exercise of his thoughts; one that has engaged the attention and taxed the powers of many of the ablest writers, whose productions are numbered among the standards in the Religious Library, and well and ably has he executed his design. The first chapter is devoted to an examination into the value of the Holy Scriptures. In it we find a fountain of those refreshing truths, whose taste imparts strength to the weary and comfort to the afflicted,—the solace of the believer under trials, and his hopes for an immortality of happiness beyond the grave. The balance of the volume relates to the experience and character of St. Paul, in which the power of God is illustrated in all the phases of his wonderful life. In perusing the chapter on the conversion of Saul of Tarsus, the mind is led to dwell on the sovereignty and power, the richness and freeness of that Grace which could change the fierce and bloody persecutor, into the zealous and self-denying supporter of Christianity. The author dwells with much interest on Paul's subsequent labors in the formation of churches, and his tender regard for their prosperity, and laments (as in truth he may) over the want of feeling manifested by pastors of the present day for the welfare of their flocks. This is throughout a practical work, calculated to inform the understanding and improve the heart, and if professors of religion would lay aside publications which serve to please the fancy, while the soul is left without its proper nutriment, and take up works like the one before us, they would find their thoughts and aspirations soaring heavenward, and themselves more ready to leave this changing and troublesome world when God shall summon them hence.

The Christian public are under obligation to Mr. Taylor for the publication of this excellent treatise, and we trust will amply indemnify him for his great outlay of money in getting it up in a style alike worthy of the work and honorable to his taste.

THE BACKSLIDER, BY ANDREW FULLER: with an introduction by the Rev. John Angell James. New York: John S. Taylor. 1841, pp. 122, 12mo.

To write well on such a theme requires much experience and knowledge of one's own heart. A man must himself have been a backslider, in order to say with Paul, in reference to the great seducer of the people of God, "we are not ignorant of his devices." The Christian minister is a man of like passions with others, and therefore subject to the same temptations. Let him study well and be able thoroughly to probe his own heart, and he will speak to the experience of his brethern. Andrew Fuller was "a strong man armed;" fully able to cope (made so by grace) with every spiritual foe, and to master any subject pertaining to Christian experience. In the language of James, he "handles his patient with a kind of gentleness, yet probes the disease to the bottom: and with vigilant assiduity labors to restore him to sound health; carefully warning him, at the same time, against all deceptive indications of real cure." We ask for this little treatise a wide circulation, assured that it must be "for the healing of the" backslider.

MEMOIR
OF
MRS. SARAH LOUISA TAYLOR,
PUBLISHED BY JOHN S. TAYLOR & Co.
Brick Church Chapel, 145 Nassau Street,
AND
JONATHAN LEAVITT, 14 JOHN STREET, NEW YORK.
BOSTON, CROCKER & BREWSTER,
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NOTICES.

From the Christian Mirror.

MEMOIR OF MRS. SARAH LOUISA TAYLOR: *or an Illustration of the work of the Holy Spirit, in awakening, renewing, and sanctifying the heart.* By LOT JONES, A. M., New York: John S. Taylor. 1838, pp. 324.

Memoirs of individuals have become so common, that not a few may be ready to ask, Why publish another? We have no fears that the above question will be asked by any one *after* reading this volume. If he does not feel 'reproved, corrected, or instructed in righteousness,' it will be because he has made pre-eminent attainments in scriptural knowledge, and holy, useful living; or else because his conscience has lost its susceptibility. In Mrs. Taylor religion appears with dignity as well as grace, in power as well as beauty. Hers was the faith which "works by love, purifies the heart, and overcomes the world." Its fruits were choice and abundant. Nor were her virtues cancelled, or their influence more than destroyed by gross defects and blemishes. She had uncommon symmetry and harmony of character. With a uniform and controlling desire to do good, she never lacked the means and opportunity; and did much, in the best and highest sense of the expression. She won not a few to righteousness. Her religion was a religion of diligence and energy, rendering her "steadfast, unmoveable, always abounding in the work of the Lord;" and her labor was "not in vain."

We see in Mrs. T. the same religion, in its essential elements, and in its more important developments, which glowed in and beamed forth from the "great cloud of witnesses;"—the same faith, the same humility, the same dependence on atoning blood, the same susceptibility to the constraining influence of Christ's love: "We thus judge, that, if Christ died for all, then all were dead; and that he died for all, that they who live should not henceforth live unto themselves, but unto him who died for them." We see deep religious experience, but no extravagance—strong feelings, but no fanati-

cism—absorbing devotion, but no cant—firmness of principle, but no party bigotry. We have here, not only holiness in its principle, but the *beauty* of holiness adorning and perfecting the character.

Mr. Jones was greatly favored in the subject of his narrative; and he has wrought up his materials with great skill and judgment. Nothing has been inserted, which would have been better omitted; and nothing appears to be wanting, which was necessary to a just appreciation of her character.

We unhesitatingly commend this Memoir to all females, in all ranks of society. The most refined and best educated will rise from its perusal, improved in literary taste, intellectual expansion, and correct thinking; and the less favored will learn from it what it is in their power to become by diligence, by prayer, by studying the Scriptures, by a whole-hearted devotedness to the duties which they owe to God and their fellow men.

From the Boston Recorder.

MEMOIR OF MRS. SARAH LOUISA TAYLOR; or, an *Illustration of the work of the Holy Spirit, in awakening, renewing and sanctifying the heart.* By LOT JONES, A. M., pp. 324, 12mo. Boston: Crocker & Brewster.

It is not possible to do justice to this captivating and instructive volume within the compass of the few lines to which our notice must be confined. And perhaps it is best to desist altogether from an *attempt* to convey a correct impression of it to our readers; for it must be confessed that our own emotions on the perusal of it are too strong to permit the exercise of the most cool and deliberate judgment as to its intrinsic merits. To follow a lovely youth through the scenes of childhood and ripening years; to mark the various traits of intellectual and moral character, as they are developed in all the relations of the child, the sister, the friend, the wife, the mother, the teacher, and the disciple of Jesus: and then to group the whole, and contemplate the triumphs of faith over natural affection, and the heart's corruptions, and the power of death itself; cannot fail to excite very strong emotion in any bosom not petrified, even though the execution of the work were marked with many imperfections. But Mr. Jones has not failed in the fulfilment of the task he has assumed. The simplicity and clearness of his delineations; the richness and fulness of evangelical sentiment diffused through the whole, and arising naturally from his subject, the dignified tenderness of his style, and the accurate discrimination made between spurious and genuine religion in his incidental remarks, show him to be a workman that needeth not to be ashamed, and leave an impress on the volume that will render it very precious to every evangelical reader. Any Christian who desires above all things to grow in grace; to learn the nature of the Christian conflict, and to use successfully the weapons that shall give him the victory over his spiritual enemies; or, in one word, to learn "the mind of the Spirit" on these points, will do well to study this volume.

From the Episcopal Sunday School Visitor.

Sometimes the usefulness of religious biography is lessened by a redundancy of ornament in the style ; by too many digressions, which are continually breaking into the interest which the reader feels in the narrative, and driving away the profitable reflections which it suggests to the mind.

It is very seldom that we meet with a book so entirely free from blemishes of this kind, as the one before us. It is the simple portrait of an amiable, enlightened and devotedly pious Christian, drawn by a most judicious and faithful hand.

The young Christian, who is just commencing his course, and whose temptations and trials are sometimes leading him to despondency, will read this book with thankfulness ; and those who are yet strangers to vital religion may be induced, from this lonely instance of its powerful effects in sustaining the soul, under the heaviest afflictions of life, and in the hour of sickness and death, to seek, for themselves, an interest in the Lord JESUS CHRIST.

Mrs. Taylor evidently possessed a fine and cultivated mind. Of this the beautiful fragments of poetry, which are given in the course of the book, and the extracts from her correspondence, are an evidence. Had those talents been cultivated for the world and its approbation, she might, perhaps, have attained *all* that this world can give,—fame—applause—and celebrity. But what would they avail her now ? She has chosen the *better* part, which cannot be taken from her.

It would be injustice to the publishers not to notice the beautiful manner in which the work has been executed. The paper and type are excellent, and the engravings good : but still the matter of the book is its main recommendation.

From the Episcopal Recorder.

This is a new work just issued from the press, and well worthy the attention of Christians. It describes, mainly from her own writings, the character of a Christian, whose experience of the power of sin and of the power of grace, was deeper than is usual, and whose example of usefulness to others gives beautiful evidence of the reality of her own principles of character. We have been much interested in looking over this volume, and rejoice to recommend it to our readers. They will find it an uncommonly interesting and instructive biography, worthy of its excellent author, and adapted to be eminently useful to themselves.

From the Christian Intelligencer.

This well-written biography of an amiable and devoted Christian, who pleasantly and beautifully exhibited the Christian character in the different relations of life and in her early death. The reader will be pleased with the spirit and sentiments of her correspondence introduced and scattered throughout the volume. It is calculated to be useful and edifying, and we freely commend it to our readers. It is published in a beautiful style.

From the Christian Watchman.

The interesting subject of this memoir was born at East Haddam, Conn., January 18, 1809, and died August 2, 1836. Books of this description are sure to obtain readers, and therefore we sincerely wish they always combined as much solid instruction with affecting and interesting narrative, as we find in this volume. "He that winneth souls is wise." Every endeavor, therefore, to secure so important an object, which is not at variance with the principles and the spirit of revelation, is wise also. As the author fervently prays, so we sincerely hope that this work "may subserve the interests of our holy religion, and be the means of leading many to the fountain of eternal life."

It is a lamentable fact, but one we suppose no one will venture to deny, that there are persons who, though they cannot be prevailed upon to read a few pages of a book of this kind, would need no persuasion to sit down and peruse any of Bulwer's novels, from the preface to the finis, without suffering their attention to be interrupted. A person can hardly read this volume without feeling that, for the time at least, he is a wiser and a better man. The author has produced a book alike creditable to the powers of his mind and to the devotional feelings of his heart; and which, in our opinion, justly entitles him to the thanks of the religious public, among whom we sincerely hope it will obtain an extensive circulation and an attentive perusal.

From the New York Evangelist.

In the memoir of Mrs. Taylor, the reader will see chiefly "an illustration of the work of the Holy Spirit, in awakening, renewing, and sanctifying the heart." He will see an humble female, born in Connecticut, and reared under the genial influence of that blessed atmosphere so prevalent in the land of the pilgrims, becoming first a teacher of youth in her native state, then in New York city. With a mind well cultivated, and of a very respectable order of talent; with a heart formed for friendship, and keenly alive to the purest and tenderest sensibilities; she was such a one as almost any one would wish their daughters to be. Her piety was of a high order, even from the first, and no wonder; she had been an object of the prayers and exhortations of *Harlan Page*. The closing scenes exhibit, in no small degree, the triumphs of Christian faith. The biographer has done his work well, interweaving, page by page, in an easy, natural manner, delightful lessons from real life.

The book is a beautiful specimen of the printer's art, and shows also, in the portrait prefixed and the vignette title-page, the engraver's skill. The book *will* be read, and seldom, we hope, without profit.

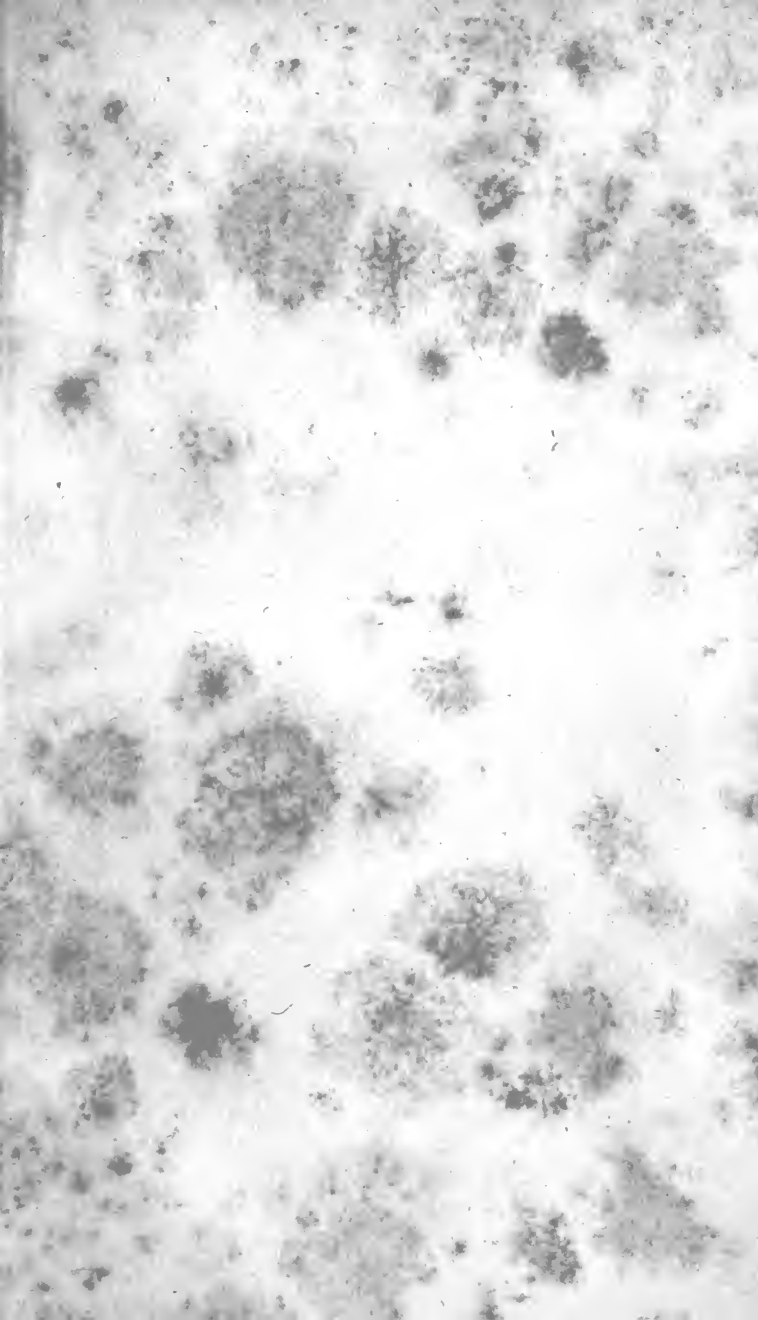
From the Christian Advocate and Journal.

This memoir is an illustration of the work of the Holy Spirit, in awakening, renewing, and sanctifying the heart. Mrs. T. was in many respects an extraordinary woman; and her biographer has

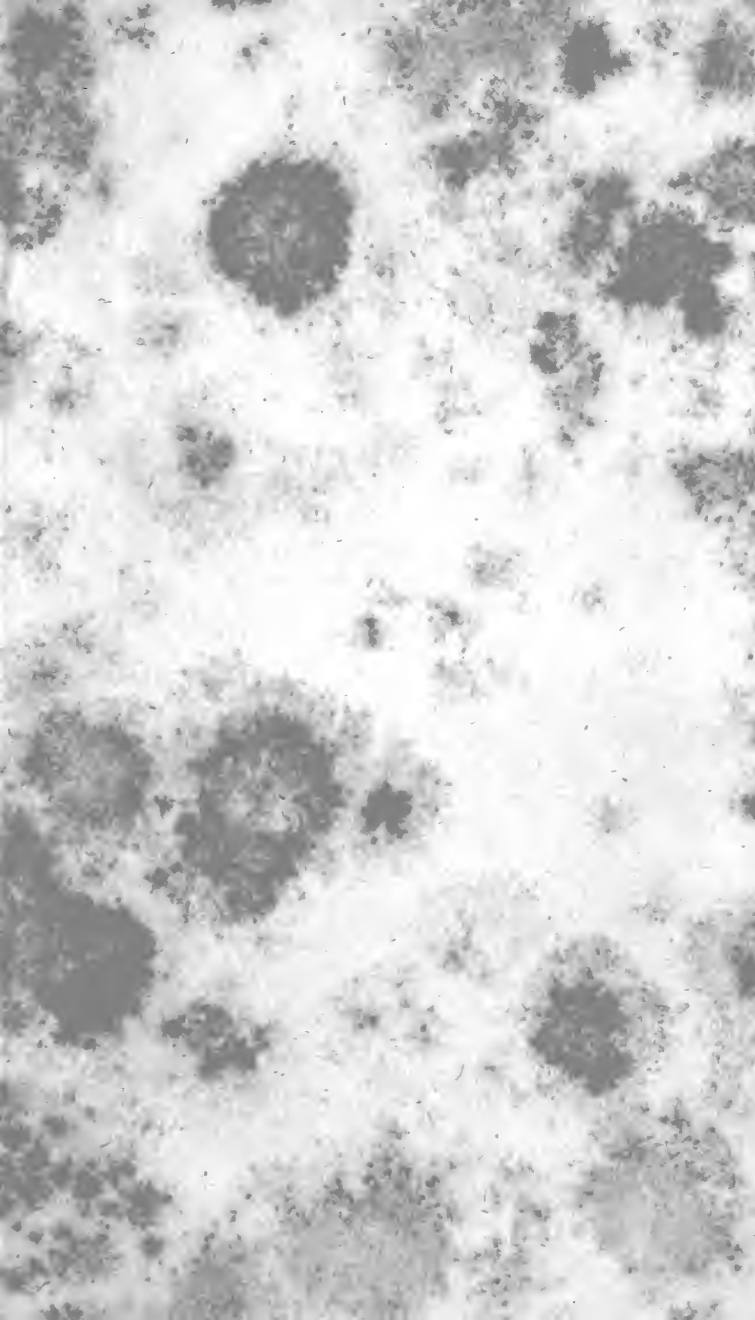
performed his task in a style of great excellence. The narrative of her conviction and contrition, which is here given, is deeply affecting and instructive, by reason of its protracted character, as well as the circumstances which kept her so long without the "joy in believing," which she afterwards found to have been her privilege. That hers was the true "godly sorrow which worketh repentance unto salvation," no one can doubt; and yet she was, for many years, the subject of its anguish and mental agony, before she received the "spirit of adoption," or had the "witness in herself" of which the apostle speaks. Subsequently, her enlightened piety, her growth in grace, and her experience of the fulness of the blessing of the Gospel of peace, made her a "burning and shining light." In these days of degeneracy, her memoir is a most timely publication, showing, as it does, an eminent example of Christian experience and practice, unsophisticated by any of the dogmas of scholastic divinity.

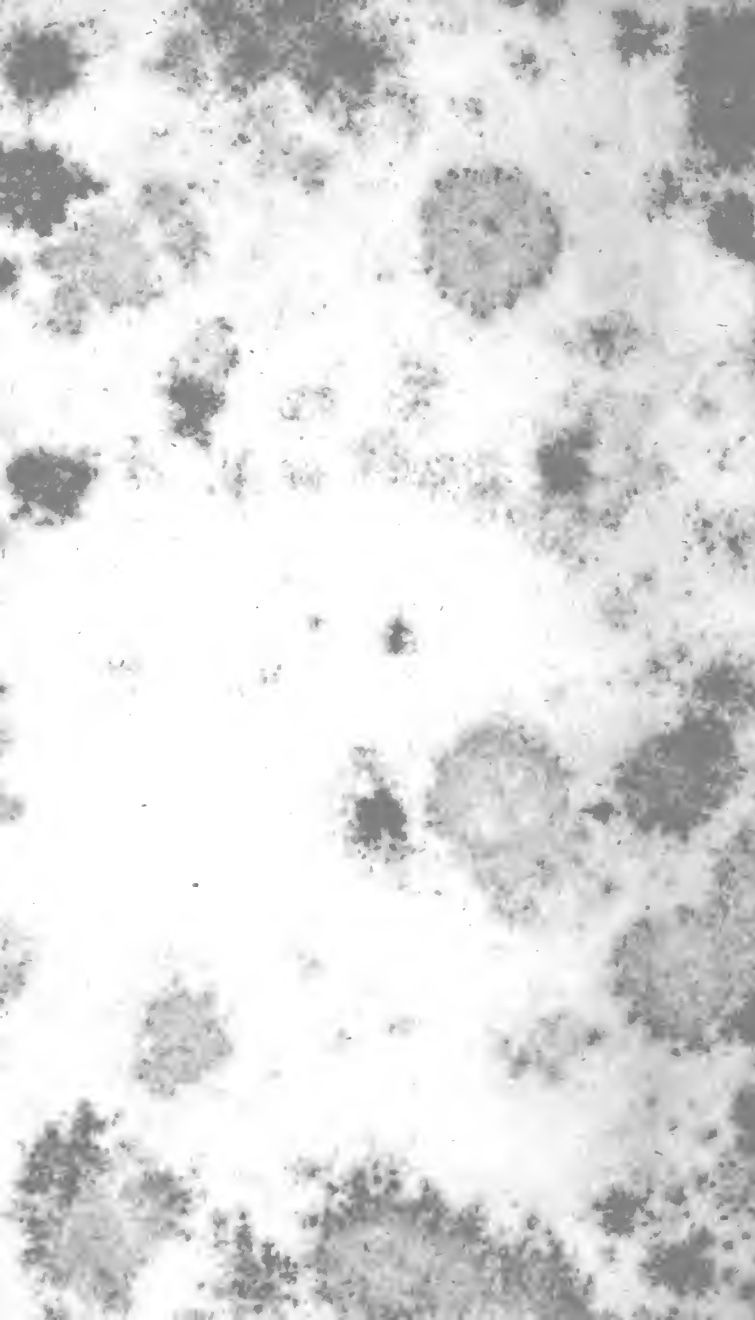
Mrs. Taylor was an humble, sincere, fervent and consistent Christian, in sickness and in health, living and dying, exemplifying the truth, power, and preciousness of our holy religion. Intellectually, she was a woman of a high order; and her early and devoted piety, her patience and resignation in affliction, her victory over death, all demonstrate that she was a witness of the washing and regeneration and the renewal of the Holy Ghost.

Would that our young ladies would read her memoir, imbibe her spirit, share her enjoyments, and participate in her blessedness here and hereafter.













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